PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Lutheran Observer.

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther.

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity.

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Poetry.

EBB AND FLOW.

BY SADIE ELIZABETH MYERS.

We sleep—
Our cares, our hopes, our fears
Our foolish strife, our laughter and our tears,
Oblivion's waves now carry far, outgoing,
The ebb-tide of the years.

We wake—
In comes the tide once more,
Bringing all back, with mighty rush and roar;
Cares, hopes and fears, ambitions, all incoming,
This flood-tide doth restore.

Sleep, wake—
Our times are in His hand,
He rules the waves. On stormy sea or land
Nor ebb nor mighty flow shall work undoing,
All life is as He planned.

Chicago, Ill.

THE LONELINESS OF THE SOUL.

BY JOHN KEBLE.

Or what if Heaven for once its searching light
Lent to some partial eye, disclosing all
The rude, bad thoughts, that in our bosoms might
Wander at large, nor heed love's gentle thrall?

Who would not shun the dreary, uncouth place?
As if, found leaning where her infant slept,
A mother's arm a serpent should embrace;
So might we friendless live, and die unwept.

For if one heart in perfect sympathy
Beat with another, answering love for love,
Weak mortals, all entranced, on earth would lie,
Nor listen for those purer strains above.

Thou know'st our bitterness—our joys are Thine—
No stranger Thou to all our wanderings wild;
Nor could we bear to think how every line
Of us, Thy darkened likeness and defiled,

Stands in full sunshine of Thy piercing eye.
But that Thou call'st us Brethren; sweet repose
Is in that word—the Lord Who dwells on high
Knows all, yet loves us better than He knows.

REST AND WORK.

BY SAM WALTER FOSS.

Where is rest? In what isles of the summer-glad seas,
In what gardens of balm? 'Neath what sleep-dropping trees?
By what still-flowing waters, what lily-fringed streams?
In what meadows of silence, what valley of dreams?
'Neath what thunderless skies, by what hillsides of sleep?
On what moon-lighted mountain or star-lighted deep?
Yes, where on the earth's or the ocean's wide breast
Is the home of release and the harbor of rest?

Why, here in the cornfield—and take up your hoe!
Right here in this mill—make the paddle-wheel go!
Right here with your engine—up steam and away!
Right here with your sewing-machine every day.
Where there's work, there is rest, and it's nowhere beside,
Though you travel all lands, and you sail every tide.
Where is rest? Go to work, and your spirit renew,
For no man can rest who has nothing to do.

[From "Songs of the Average Man." Copyrighted by Lothrop, Lee & Shepard.]

Contributions.

"IN QUIETNESS AND IN CONFIDENCE SHALL BE YOUR STRENGTH."

BY R. B. PEERY, D. D., PH. D.

The strength of a man is a composite thing. Mental, moral and physical powers all have a part in its make-up. It is only when these elements are properly mixed in him that nature can stand up and say to all the world, "This is a man."

Whence comes this strength? Doubtless it has many sources, not the least important of which are the two mentioned by Isaiah, quietness and confidence. These increase a man's influence, and give him power among his fellows. They are nursing mothers, helping to rear masterful men who can stand four-square to every wind that blows.

Quietness is not the opposite of noise alone: it is the absence of haste, excitement, and consequent confusion. These dissipate strength, while calmness and deliberateness conserve it. Even in nature the mightiest forces operate silently. The noisy surface waves beat in on the shore with a terrific roar; but the deep, irresistible tide comes in quietly and imperceptibly. The sudden and violent storm may wash away the hills and fill the ravines; but it is the gentle and steady shower that effects the annual spring-time resurrection. In history it has been the same. Not the boom of cannon and tramp of armies, but rather the quiet forces of great ideas and principles have shaped and directed the course of civilization. Silent forces rule the world.

Our mightiest men have grown in solitude. The prince of law-givers had his forty years in the wilderness; the Forerunner came out of the deserts; Paul spent three years in quiet meditation in Arabia; a hermit roused Europe to undertake the Crusades; a quiet monk turned the current of history into new channels, preparing the way for modern civilization; and a boy reared in the silent mountains of Kentucky and vast forests of Illinois became the Great Emancipator. Solitude gave these heroes opportunity to know self, nature, and God, and helped to fit them for their great service. If you would be strong and exert a powerful influence for good, avoid noise and excitement and study to be quiet.

Confidence is also a great source of power. Suspicion and doubt depress, while trust and fearlessness stimulate men.

One should have confidence in others. For the strong man to-day must have administrative ability; he must know how to use his fellows; and no one can hope to do this effectively who does not trust men. Only when you show others you believe in them, and expect the very best from them, will they do their best for you. Emerson said truly, "Trust men, and they will be true to you: treat them greatly, and they will do great things."

One should have confidence in himself. This is absolutely essential in any calling. He who is lacking

in self-reliance is beaten before he begins the game. "As a man thinketh in his heart so is he." Ideas have power to shape character and determine ability. If one thinks himself strong, he will be strong; if he feels that he is weak, the suspicion will beget the quality. Self-confidence leads to promotion and success. Virgil well said:

> "These bring success their zeal to fan,
> They can because they think they can."

Young man, believe in yourself, and others will believe in you. Value yourself highly, and you can make the world accept your estimate.

Confidence in God lies back of these other confidences and makes them possible. Believe in men because they are created in God's image; and believe in yourself because you are relying on God, through whom you can do all things. Then have an unwavering confidence in that divine Providence who overrules all things, and you will discover that they who put their trust in him shall never be confounded.

Denver, Colorado.

NEW LIGHT ON LUTHER.

IV.

It would be interesting to know the intellectual parentage of Luther. The new discoveries throw much light on this subject.

Luther in professorial days was a profound student of Occam, the last and most acute of the scholastics of the Middle Ages, who was born at the close of the thirteenth century. On account of the perfection of his argument and style he was called the Invincible Doctor. Luther was an Occamite in the university, and before he entered the convent, and subsequently as a teacher he thoroughly mastered this invincible doctor. Biel Gerson and Bernard of Clairvaux are the other names of his intellectual ancestors. Under these teachers Luther believed that it was entirely possible to attain what the Occamites declared to be theoretically possible, a perfect union with the will and life of God through asceticism, prayer and meditation. Thus he spent years not only in studying and teaching this philosophy, but in countless agonies of body and soul he endeavored to attain the divine life by loving God with the whole heart. He *must* do it, for did not Occam and Bernard continually prove to him: "You can do it if you will to do it." God himself in his essential being is will, absolute, infinite, omnipotent will. In the final analysis, God is infinite, omnipotent *arbitrariness*.

This was the God of Occam whom Luther had before him for years, who he wanted to love, ought to love and, as he believed, had to love in order to secure forgiveness of sins and the health and salvation of his soul. Think of that when you read of the struggles and conflicts of which he speaks subsequent to 1515. Now we can understand what he meant when he spoke of being afraid of such a God, yes, hating him, and of his horrible anxiety on the subject of predestination.

But how does it come that Luther alone was troubled by these things? The rest of the monks studied the same system and they accepted it as unavoidable. No wonder that some of his friends—among them, perhaps, Staupitz—considered his condition as abnormal. His nerves, they thought, were overstrained. Hausrath's supposition is that Luther's intense penitence and sorrow for sin was largely owing to the unusual corporeal and psychical demands that were made upon him in the convent. Yes, there was something abnormal about Luther. He had a tender conscience. This tender conscience, and the inexorable sincerity with which he sat in judgment upon himself, were the real sources of his inward struggles and conflicts. The monkish doctrine of humility, Biel's teaching on the subject of penance, the cruel portrait of God and the phantastic picture of man which the modern theology of that day presented, were only the occasion and the outward impulse which made this most sensitive nerve of Luther tingle and kept it in a constant state of excitement and susceptibility. If Luther had not been so extraordinarily sensitive, Occam and Biel and Bernard and the rest of the antiquated pedagogues of that day would have affected him no more than they did his colleagues of the coarser grain. He would have been a good average fellow, and every trace of his human history, like the dust of which his body was made, would long since have vanished.

It was this tender conscience that constantly pushed him forward, that forced him more and more out of the beaten tracks of the old faith, and with increasing energy compelled him to give to the religious problem that altogether personal application under the influence of which he had, in point of fact, unconsciously departed from the charmed circle of the Catholic system. The burning question of his life was, "How can I myself obtain forgiveness of sins and thereby be assured of the mercy of God?" And having himself found the way, he became a safe guide to an innumerable company.

Luther's own account of his struggles and conflicts may now be compared and verified by the annotations which he made in the books that he studied in the convent, although, of course, they must be read by a man who not only reads, but feels and understands the words that are written.

In the summer of 1515 Luther begins to call the Occamites *Sautheologen*—hog theologians. They had short and ugly words in those days, too. One would suppose from this that he had completely parted company with Occam and Co. But such was not the case. In some respects he remained an Occamite all his life. In the war that was waged on the doctrine of the Lord's Supper he fought, to a large extent, with Occamite weapons. And in his attacks upon the hierarchical system he found Occam an indispensable aid. One is sometimes tempted to believe that Occam was the spiritual father of Luther; for, in a famous passage he speaks of the Scriptures as alone infallible; so that a Christian is bound to believe only that which is in the Bible or which is logically derived from the Bible. From this it would seem that even if Occam did not point out the path that would lead him out of his labyrinth of errors, he at least pointed with emphasis to the place where he could find counsel. But Occam was incapable of teaching Luther how to read the Bible. According to him the Bible was an accidental collection of odds and ends of irrational divine oracles, the proper interpretation of which could only be found in the teachings of the church; and the proper interpretation of the teachings of the church could only be found in his own doctrine of the way of salvation.

It is evident that Occam was the lineal ancestor of the modern theology of men. He was not a biblicist, and he could never have made a biblicist of Luther. On the contrary, if Luther had followed him, the Bible would forever have remained to him a book sealed with seven seals, and the thought would never have occurred to him to inquire seriously as to what the sacred Scriptures really teach. It was only when Luther understood the Bible, and felt secure in his own convictions, that the doctrine of the Moderns had for him a relative significance. Not, however, for any positive content, but for its negative bearings; for example, its polemical attitude toward the infallibility of the Pope and the Councils.

New York. GERMANICUS.

LENTEN MEDITATIONS.

III.

The Footprints of Suffering.

BY H. C. HOLLOWAY, D. D.

And now, how shall we put our feet in the footprints of Jesus?

Distinctness of effort will be very helpful to us. In the spiritual, as in the natural life, we lose a great deal by vagueness. But looking to Christ himself will be a corrective to that. It is no small part of the boon of his presence in human life that, looking at him, we learn to live. Our effort is able to take shape and form when it copies what he did and was. We have the inestimable privilege and advantage of a pattern to go by and to work by. We have that which we can copy for our first effort, and that by which we can correct our failures when our poor little efforts have been made.

And it will be very helpful to have the "man Christ Jesus" before us in all our efforts. Abstract principles are weak with us; living examples are strong. The man who tells us "to be good" has less power with us than the one who "*is* good." The more distinctly we can feel that we are *trying* to be like Christ in the way he did this or bore that, the more power shall we realize flowing into our efforts.

At best, to be sure, there must be a deep consciousness of shortcoming. The nearer we approach to Christ the more shall we feel this. But this is one of the lessons which our souls must learn; it is one of the great helps to our advancing. The downward growth of root must accompany the upward growth of branch. When we think we have been patient, resigned, accepting to the full all that comes from the Father's hand, we have but to set ourselves side by side with him, and we shall see with how trembling a hold we have taken the cup which he took with a firm hand and drained to the dregs.

Only, this consciousness and the feeling of disheartening, which naturally flows from it, must not be a hindrance. The weakness and depression which belong to suffering make our efforts to follow Christ's footprints in that respect peculiarly difficult. We are now out of the path of natural energy, out of the upholdings of natural strength. That we should be weak and at a disadvantage are parts of the condition of our conflict. The example is not removed from us; a lower and easier one is not set, because we have done so poorly. Christ, as the suffering Christ, abides with us; the story always the same, the voice bidding us to follow him unchanged.

And from him will come the energy. Virtue goes out from him now, even as it did at the touch of weakness, yet of faith, long ago. He will come to us with omnipotence of the great personality, the wonderful "I." "Fear not, thou worm of Jacob and ye men of Israel; I will keep thee, saith the Lord, and thy Redeemer, the Holy One of Israel." This great "I," the "I" of the storm on the lake of Galilee, saying, "It is I, be not afraid," will meet us in all our weakness and weariness and storm and carry us safely through.

Thus, having Christ with us, humbly identifying ourselves with him, trying to be as he was, evermore looking for his footprints, and setting our feet in them, suffering will not miscarry in its mission. It will not debase us, but ennoble us. Being baptized with his baptism, and drinking of his cup in our poor measure, we shall in that measure be exalted as he is. Suffering of every kind has to each of us a mission in whatever form it may come. There is nothing purposeless, "Nothing walks with aimless feet" in nature, providence or grace. For the joy that was set before him Jesus "endured the cross, despising the shame," and he who sets his feet in the footprints of his Lord shall always have a joy set before him, and at last enter upon it where it shall be unspeakable and full of glory.

The terrors of the gloomy ways will be to a great degree dispelled if we see a human footmark on the unknown path. Some one will have been there before us, and there is footprint after footprint. Whoever he is, he has gone on. Oh, with what intense interest we ask, Who had been there? Who but the Son of God! He has lighted up every path for the poor human wayfarer.

And the footprints do not disappear suddenly. If they did we might, if we depended upon them, some day find ourselves deserted and be bewildered and lost. No! We trace them easily enough to Gethsemane and Calvary. We are allowed to see them up to the very last. And not only then. After the feet were nailed to the cross there were no more footprints of sorrow to be left by him on the earth. We have a last footprint on the Mount of Ascension. It reminds us of the end of the long way of suffering for ourselves also. Jesus ascended to his Father and to our Father, and now, giving us his blessed companionship by the way, he shows us what will be the end thereof—footprints to the Mount of Crucifixion first, and to the Mount of Ascension afterwards.

And in that sinless land shall our weary, tired feet have rest, and, with our faces toward the throne, we shall walk the golden streets of the new Jerusalem, forever happy in the blessed fruits of having followed in the steps of Jesus, who is "the way, the truth, and the life."

Harrisburg, Pa.

CHURCH FINANCE.

BY L. RUSSELL ALDEN, ESQ.

[CONCLUDED.]

The second branch of our topic, the care of the moneys collected, must now engage our attention. And here we shall confine ourselves to a few practical suggestions.

The first is the wisdom of making the church treasurer a bonded officer. A certain amount of foolish sensitiveness seems to exist on this subject, and many otherwise clear-headed churchmen may see in this suggestion an almost insulting insinuation. But business is business, and church business is no exception to the rule. The bond need be made no burden to the treasurer, for the church should pay the necessary premiums, and we feel sure that most church treasurers, who have had any business experience, will themselves desire to be treated in a business-like manner.

Right here, we would dwell a moment on a practice so exceedingly common as to be well-nigh universal, and yet so unbusiness-like as to merit strong condemnation. That is the practice of church treasurers of depositing church moneys in the bank in an account carried in their own names with the word "Treasurer" added. We have already seen, in discussing church notes, that in the law of negotiable instruments a mere title added to the name of an individual is regarded as a superfluity. In banking, the same rule holds to a large extent. The addition of the word "Treasurer" to the treasurer's name may serve to distinguish his account as treasurer from his personal account, but if he dies, only his duly qualified executor or administrator can legally transfer to his successor in office the funds covered by the account so kept,

and when he passes from office the account must be closed and the balance transferred by check to the new treasurer, who must open a new account. The proper way for a church treasurer to keep the church funds is to deposit them in the corporate name of the church, and to pay them out only by check signed with the corporate name of the church, thus: The Central Lutheran Church, by John Smith, Treasurer. Then, when John Smith retires from office or dies, the account stands in the name of the church, and it only requires the filing with the bank of a certificate from the church council, setting forth the change in treasurers, to place the fund in the control of the proper person.

It may seem superfluous to suggest that all accounts should be kept in a regular book provided for the purpose, that the account of each distinct fund should be kept separately, and that each receipt and disbursement should be entered immediately therein. Yet we have known of church accounts being kept entirely on the stubs of a check-book, and we have no doubt that carelessness or ignorance of proper business method has often led to more reprehensible practices.

Finally, of the expenditure of church revenue. Except in case of extreme necessity, the treasurer should make no expenditure except on the express authorization of the church council, expressed by vote in meeting regularly called and convened. It will be convenient, of course, for the council to grant permanent authority to pay such regularly recurring expenses as salaries, gas bills, and electric light bills, but all occasional expenditures should be authorized in advance by express appropriation.

Again, all payments should be made by check, properly dated and numbered, and with the substance thereof entered on the corresponding stub in the check-book, as well as on the regular ledger of the treasurer. The best possible system of vouchers is thus provided, and the annual auditing of the treasurer's books is made a comparatively easy and intelligible task.

Thirdly, of the reports of the church treasurer, which, though they necessarily include receipts as well as disbursements, may be conveniently considered here. To the church council monthly reports should be made, setting forth in detail all receipts and disbursements for the period covered; any bills presented but not paid; a memorandum of bills due, but not yet presented, and a statement showing the existing balance or deficiency in each fund. The annual report to the congregation, in addition to statements similar to the above except for the greater period of time covered, should contain clear statements of the assets and liabilities of the church organization, so that, at a glance, its true financial status will be apparent. It is also an advantage for the treasurer's annual report to contain a summary of the financial activities of the whole church body, including all collateral societies, thus enabling the members to appraise properly the effective strength, financially, of the whole concern.

Lastly, every church treasurer should desire, and every church council should require, the report of the treasurer to be subjected to a strict auditing by an impartial and intelligent committee of auditors, who should not deem their task a mere formal one, but should feel it their duty to make any criticisms or suggestions which, in their opinion, may tend to the improvement of the methods in use.

In conclusion, we cannot summarize better than in the truism that the business affairs of a church are business, and should be conducted with the same regard to the rules and demands of up-to-date business methods as are the affairs of any well-conducted business corporation.

Washington, D. C.

OUR TEARS.

BY J. M. CROMER, D. D.

Tears are the common lot of all—pity the man who has never wept. Tears belong to no class, and are confined to no time of life. Youth has its tears as well as age. Their meaning is as varied as the passions of the soul.

"Since man was born to trouble here below,
Tears were provided for predestined woe,
And tears have fallen in perpetual shower
From man's apostasy until this hour."

Tears are nature's baptism upon the new-born life. We are brought into the world through a flood of tears. And the fountain of tears is opened in early childhood—

"Do you hear the children weeping, O, my brothers?
Ere the sorrow comes with years
They are leaning their young heads against their mothers,
And that cannot stop their tears."

But the fountain is unfailing, for life is lived through floods of tears. And still in old age we hear the plaintive cry—

"Backward, flow backward, O tide of the years,
I am so weary of toil, and of tears,
Toil without recompense, tears all in vain.
Take them and give me my childhood again."

But tears are the special badge of sorrow. Many a poor heart has been saved from breaking when pent-up grief has poured itself out in a softening shower of tears.

"Give sorrow words, the grief that does not speak,
Whispers the o'er-fraught heart, and bids it break."

The stress is in the breaking-up of the fountain, as though there were pain in the pressing stream against the walls of restraint. For when the jewelled fountain begins to flow the relief is such that the bleeding heart says, almost as if in song,

"Weep on and as thy sorrows flow,
I'll taste the luxury of woe."

But tears are also the expression of great joy, such as we may imagine the prodigal's father wept on the return of his son.

"A hundred thousand welcomes I could weep,
And I could laugh, I am light and heavy."

They are also the legend language of love, and give freshness and beauty to the orange-blossoms.

"Sweet tears! the awful language, eloquent
Of infinite affection: far too big
For words."

Or when fond lovers part and stand in silence because the tongue is dumb and cannot give the occasion form in words.

"We two parted
In silence and tears,
Half broken hearted
To sever for years."

Then there is the tear of sympathy, which melts away the ice of separation and binds up estranged hearts; or which finds in the kindred sufferings of life a new bond of affection.

"Yet, taught by time, my heart has learned to glow
For other's good, and melt at other's woe."

Then, too, our Lord, who did not o'erlook the sparrow's fall, would much less forget the fall of human tears, the expression of human grief. We had thought the mourner laden with more than her share of sorrows, and as having gone apart to sit alone under the weeping willows unseen and unknown. Her somber garb and saddened countenance betokened secret and unknown grief, the symbols of a broken heart or a blighted life. But she was not hidden from the all-

seeing eye of him who "spake as never man spake," and he opened his mouth where all others were silent and spake as from another world,

"Blessed are they that mourn,"

placing this secret mourner in the divinely-chosen company of the "meek," "righteous," "merciful" and "pure in heart," and weaving a crown of blessing for them all. Even Shakespeare says:

"The liquid drops of tears which you have shed
Shall come again, transformed to orient pearl,
Advantaging their loan with interest
Of ten times double gain of happiness."

If our tears could not be turned to account the balance would be greatly against weeping humanity. If all were to be counted against us, we could not rise above the swelling flood.

When standing at the grave of his dead friend Lazarus, Jesus weeps, and when looking for the last time in mercy upon the capital city of his race, and knowing how soon desolation would come to its material glory, as it had already come to its spiritual glory, he could only weep. And no single thing did our Lord ever do that brought him more closely to us and made him more real. And if he wept, may not also our tears have a holy ministry? No greater contrast has been painted of heaven, as compared with earth, than when we are told that there

"God shall wipe away all tears from our eyes."

Tears are not alone associated with poverty, but also with wealth; not alone with grief, but also with joy; not simply with our losses, but also with our gains. Every heaving billow of the soul casts its spray in tears. The heart weeps on all sides, and oh, how bitter the tears often are! Self-love has its tears; pride weeps. Covetousness must at last break forth in tears. Anger often avenges itself in this harmless tide. Jealousy draws itself in this briny flood. And the rebellious heart spends its wrath against some misunderstood providence in vengeful tears.

But even tears may deceive us. They fall as well upon the cloak of hypocrisy as upon the mantle of injured innocence. We have often been deceived by their hidden motive. And though they involuntarily move us to sympathy, yet such is the treachery of the heart and the guile in the life that we are stopped at the gate of this ceaseless flood with the warning,

"Trust not those cunning waters of his eyes,
For villainy is not without such rheum.
And he, long-traded in it, makes it seem
Like rivers of remorse and innocency."

After all our study we must take up the sad conclusion of Tennyson,

"Tears, idle tears, I know not what they mean,
Tears from the depth of some divine despair."

We may, therefore, mistake even in the "blessedness of the mourner." The mourner over plague, and famine and war, and the disasters of life reaps little benefit save in the softening of a possibly hard heart. The mourner who is specially blessed is he who has learned that the "wages of sin is death," and that God, out of infinite love, has provided a world-wide redemption that can turn all the ills of this sad earth-life into means of blessing. The heart is softened by such tears into penitence, making them omens of good, forerunners of peace, pledges of happiness.

"This sorrow's heavenly,
It strikes where it doth love."

But the blessing is not confined to the mere act of mourning. The good comes in unmasking the soul, and throwing off the life-long cloak of hypocrisy, and letting the poor heart at last speak its own language. The true man is often not revealed until tears have washed away the false coloring.

To those who would feign believe that man is plodding through the weary and hindered course of evolution from sea-slime to glory, tears are only a reminder of the briny depths whence they came. They have no meaning, no mission. But to those who realize that man brought upon himself all the ills of life. and that God by his good grace can turn tears into jewels in his crown of rejoicing,—to those who have felt the upheaval of personal sorrow for sin,—tears become the shining crystals of a new-born life and glory.

Nor have tears any ministry to those who do not admit the meaning and use of suffering and pain—that they are not real to this natural life, and who think that to hold back the tears is a sign of painlessness. No, we cannot drive away our pain by refusing our tears. Tears help us to bear it, and turn it to good. True sorrow has a sacred office to perform upon the heart, by which the soul is made the recipient of divine comfort.

"Thank God for grace,
Ye who weep only, if, as some have done,
Ye grope, tear-blinded in a desert place,
And touch but tombs. Look up! Those tears will run
Soon in long rivers down the lifted face,
And leave the vision clear for stars and sun."

Sir William Jones has translated a beautiful quotation from the Persian, which sums up the beginning and the end of our tears:

"On parents' knee, a naked new-born child,
Weeping thou sat'st, while all around thee smiled:
So live, that, sinking in thy last long sleep,
Calm thou may'st smile, while all around thee weep."

Kansas City, Mo.

THE PERFECT METHODS OF THE PERFECT CHURCH.

BY REV. FRANK S. DELO.

The disciple John said: "Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us. But Jesus said unto him, Forbid him not: for he that is not against you is for you." Shall we put a stop to the Rev. "Billy" Sunday, a converted ball-player, from trying to save souls in his way? No, not if we could. Shall ministers of the General Synod be prevented by sneers, epithets and specious arguments from participating in union efforts to save souls, because it is not by "our way"? It would be unchristian to do so. Discussion on the merits of the case is desirable. Resolutions by seminary faculties may suit some; but for those who think for themselves the question will be solved on its merits.

The Evangelical Lutheran Church has wisely adopted for the training of her children the catechetical method. Many General Synod pastors have added to this missionary societies for children, youths and women, and brotherhoods for the men. Organized Sunday classes have also been effected—all for the purpose of carrying on the work of evangelizing the world, as well as for the upbuilding of the local church. And yet, in spite of all the organized machinery of the church, there is growing up in every center of population a mass of unreached and unregenerated souls.

What is the purpose of the true evangelist? Is it not to reach this mass—unreached by the church with all her wealth and machinery? Why should one criticize unless he has a better plan? Will the catechetical method reach this great unwashed throng? It does not even save all the church. Many a pastor complains that his catechumens think that "confirmation" is a graduation from active church connection, instead of into vital union with Christ for the evangelization of the world. Where the fault lies is not

within the province of this writing. But the fact remains, that the church is not making the headway in evangelizing the world and counteracting the work of Satan in either city or country that zealous souls believe she should.

Shall we reject the evangelistic way of trying to REACH THE WORLD before a better plan has been evolved? The evangelistic method is doing good work at this very time where properly handled. Much of the difficulty in the past, at least in some quarters, lay in the character of the preaching and in working the "altar service" for conversion, rather than in dependence upon conviction through the "word of God," which is the "sword of the spirit." Kindly remember that the writer does not undervalue the catechetical method in its place. He has just finished two evangelistic meetings with the assistance of Rev. John A. Bright. Strong, definite Lutheran preaching characterized all the sermons. Excitement was repressed. Sinners were not unduly persuaded and the service after the sermon was brief. Yet many souls were converted—mostly heads of families. Many of them did not know what a catechism is. We notice, also, that as a result of the emphasis laid on Lutheran doctrine and Lutheran methods, that the Lutheran church has a better standing in the two communities. If need be, we could enumerate several places where congregations have been built up, and even re-established, by this same brother and method, but we do not deem it necessary. In our judgment, properly conducted evangelistic meetings can do marvelous good in some communities.

But we do not believe that the "evangelistic method" is the final method for reaching the world, any more than the catechetical method. Christ said of "the good seed, these are the sons of the kingdom." The solution of the question is a new conception of both pastoral and lay activity that will make of every Christian a personal worker that needeth not be ashamed of his work. As in the world, so must it be in the church, a worker must be judged by his efficiency in performing his work. The Holy Ghost bestows upon every Christian gifts severally even as he will. These gifts ought to be exercised. Does Paul's declaration, "for we are God's companion-workers," find adequate expression in the preaching of the pulpit and lay activity of the average church? How many Christians, "sons of God," "a royal priesthood," are able to make clear to the mind of an unconverted soul the way of salvation in a convincing manner? We do not need to mention the large number of women that do not care to belong to missionary societies, or the pastors who do not want missionary societies in their congregations. It is appalling that you can find—per minutes of 1909—seven charges in the General Synod, containing 5,136 communicant members, the Foreign Mission offerings of which average only five (5) cents per member, and the average benevolent offering only thirty-six (36) cents. What does Christ think of such a condition? But we refrain from judgment. What kind of pastoral work? What sort of Lutheran preaching? What of the catechetical training that makes possible such a lamentable condition? Is the fault with the pastors or with the people? Christ once remarked, "If ye love me, ye will keep my commandments." The way of keeping them he left to the disciples under the guidance of the Spirit. But the keeping of them is not optional. Let us not quarrel over methods. We are in the King's business. The church is not only an army of occupation; it is also an army of invasion.

Have we the ideal way of winning the world for Christ, or shall we try to improve it? We are all agreed that the catechetical way for the education of our youth is the best, when the spirit of teaching is the best. But in aggressive pushing of the missionary and evangelistic work, in contributing of our means for the same, we must acknowledge that some other churches have surpassed us. If we have the "pure doctrine" must we not tell others of it? Are we not under obligation to do so? If we have the spirit of Christ, can we refrain from doing his will?

Recently two articles appeared in the OBSERVER side by side. The difference in spirit was striking. Even a casual reader could determine which was the most Christ-like in tone. From what I have written, though I were the pastor of a model congregation—model in the catechetical and missionary spirit—you would not be wrong in your inference if you would suppose that I would participate with the other churches of Springfield, O., in a campaign against Satan in trying to win some of the great unregenerated mass of lost souls in that city. Instead of hindering and discouraging such an undertaking, we would rally our people for the fray. Our prayers, our labors and our funds would be liberally contributed. We would do our duty and trust to God for the results. We would not be like Meroz.

Fillmore, Ill.

ABIGAIL, THE BEAUTIFUL.

BY L. M. ZIMMERMAN, D. D.

Beauty seems to be the guiding star of the young heart. The little child involuntarily reaches out after a picture, a rosy apple, a bright bit of color and a beautiful form. God himself loves beauty, and he made everything beautiful in its season. In creation there is symmetry, gracefulness of outline, delicacy of color and tinting, all as an expression of God's love and artistic delight in that which is beautiful. So in the creation of man and woman, God did not only consider things which were absolutely necessary endowments, but he also added gracefulness and many sweet attractions as adornment of his hands. For the sake of variety, there are some things more beautiful than others, and so with people.

Abigail, the Beautiful, was a woman of whom it is written in God's word that "she was a woman of good understanding and of a beautiful countenance." Since these two things are specially mentioned of her, she must have been endowed with an unusual amount of both wisdom and beauty. When these two traits are found in one woman she may well congratulate herself, for to be a woman of more than average beauty, and yet be a woman of good understanding, is something to be proud of.

Abigail proved equal to both her beauty and wisdom. Unfortunately for her, she had for a husband one who was by no means her peer. Like many other women, she did not want to be "equal with man," for she was above man, and rightly was unwilling to be equal with him. Her husband, Nabal, was a foolish, high-tempered and intemperate man. He displayed his weakness in incurring the displeasure of David, and only because of the tact, the wisdom, the understanding of his wife Abigail was Nabal's life spared. David and his men were on their way to kill Nabal when Abigail, learning of the news, quickly prepared herself with bread, meat, fruits and the like and quickly hastened out to meet David, before whom she fell and in a most pathetic and powerful manner plead for mercy at the hands of David, whose heart was touched by her entreaties, and he returned with his men and spared Nabal's life. But when Abigail came to her husband to tell him what she had done, she found him "very drunken." Leaving him alone until the next morning, when the wine had gone from him, she told him what she had done. Even then he

became like a stone and did not so much as express to his wife any sign of gratitude for her noble deed. How sad that such a noble woman should ever be linked in marriage to such an ignoble man! And yet there are modern Abigails who are secretly suffering because they have neither happiness, a helpmate, a home nor love, even though they have what is legally called a husband.

Baltimore, Md.

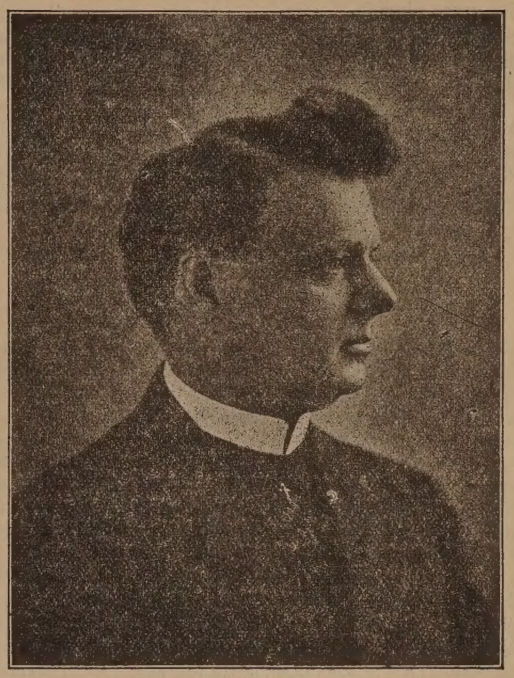
DEDICATION OF TRINITY LUTHERAN CHURCH, HAGERSTOWN, MD.

The new Trinity, Rev. J. S. Simon, D. D., pastor, was dedicated with impressive services on Sunday, March 19th, 1911. Dr. S. W. Owen, who for over forty years has been pastor of the mother church, and Dr. E. H. Delk, of Philadelphia, who served Trinity for sixteen years preceding the pastorate of Dr. Simon, preached appropriate and eloquent sermons. Four great services were held during the day—the Sunday-school at 9 a. m., the dedication at 11, a good-will service at 3 p. m. and the evening service. Great congregations gathered at all these services, fully a thousand being present morning and evening, in spite of unfavorable weather.

The Rev. J. H. Main, a son of the congregation; the Rev. J. B. Keller, a retired minister; the Rev. J. W. Ott, pastor of St. Mark's Lutheran church, Hagerstown, and Dr. Singmaster, of the Theological Seminary, made addresses and participated in the various services. Ministers of other denominations presented greetings in the afternoon. The music during the entire day was inspiring. The decorations of palms and cut flowers were very fine.

The church is splendidly located on high ground at the corner of Potomac street and Randolph avenue in one of the very best sections of the city. The Sunday-school building is in the rear of the church, fronting on the avenue, and together they form an imposing structure. The parsonage stands alongside of the church on Potomac street and harmonizes with the latter.

The dimensions of the church are seventy-eight feet front and one hundred and eighty-four in depth. The church seats 800 and the Sunday-school 1000. The architecture is Gothic, and walls that are visible from the street are built of Port Deposit granite, with appropriate terra-cotta trimmings. The roof is of red tile. The finish of the inside is in oak, the walls tinted in a delicate shade of brown, except the ornamental plaster work of the ceiling, which is white. The carpet is dark blue. The chancel is beautifully adorned. The pulpit, altar and reredos are of oak and the lecturn brass. The font, in Carrara marble, is an exact reproduction of Thorwaldsen's famous sculpture. An oil painting representing Jesus inviting the weary to come unto him forms a part of the reredos. The entire chancel is a memorial presented by the Updegraff family.

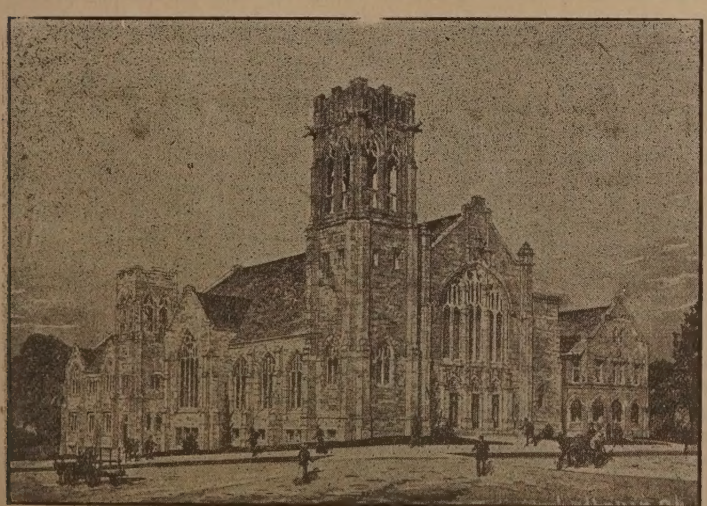


REV. J. S. SIMON, D. D.

The new organ is one of the largest and most complete instruments in the state, and the unusual manner in which it is placed demonstrates what can be accomplished in organ building by modern methods. The great and choir departments, also the heavier stops of pedal organ, are placed in a recess at the left of the chancel, and the swell-organ department and soft-pedal stops in an elevated chamber at the right, while the console is on the choir platform in the transept, a considerable distance from the organ. The organ is electro-pneumatic throughout, and it contains all modern accessories for the convenience of the player, a number of which have never been used before. A special feature is a beautiful set of tubular (cathedral) chimes of twenty bells, played from the organ keyboard. The organ was built by Mr. M. P. Moller, of Hagerstown. The organist, Mr. Roy A. McMichael, of Philadelphia, handled the magnificent instrument in a most masterly manner.

The windows are of fine opalescent glass. The heating, lighting and ventilating systems are after the most approved modern methods.

The entire structure, within and without, is beautiful, dignified, and admirably adapted to its sacred purpose. It is one of the very finest churches in the General Synod. Dr. Simon, supported by an efficient building committee and a united congregation of over seven hundred communicants, deserves un-



TRINITY LUTHERAN CHURCH.

stinted praise for his tireless zeal in the erection of this great church.

The total cost of the plant, including lots, parsonage and church, with the equipment, amounts to about $110,000. Twenty-eight thousand dollars were realized from the sale of property, twenty-five thousand were provided during the progress of the work, thirty-five thousand more were subscribed before the day of dedication, and over four thousand on that occasion, leaving less than eighteen thousand unsecured.

J. A. SINGMASTER.

SOUL LIFE.

BY JUNIUS B. REMENSNYDER, D. D., LL. D.

"Man shall not live by bread alone." Great souls do not die. The master painter lives in his immortal canvas, the musician in his deathless melodies, the thinker in his imperishable thoughts, the philanthropist in his fruitful deeds.

Canon Farrar calls attention to the uniquely great truths uttered by the Nazarene Teacher; truths which shine by their own light; truths which unbar windows into eternity; truths which abide as generative forces in the hearts of the race.

Such a unique truth is that uttered here, "Man shall not live by bread alone." What a struggle have all creatures—birds, animals, man—to get their daily food! Especially with man is the prophecy true, "In the sweat of thy face shalt thou eat bread." The most beautiful and often the most pathetic sight in the world is the ceaseless toil of parents to provide bread for their dependent families. Jesus beheld this scene as it met him in the fields and streets of his day with infinite compassion.

But necessary and praiseworthy as he knew the struggle to be, he here warns men and women of the temptation in it to live for the body alone. Pressed by these physical needs, how many of the toiling masses, and even more those ensnared by luxurious ease, are in danger of forgetting their higher wants!

So the great Teacher here sounds this admonitory call to the care-engrossed multitude: "Do not forget that you have souls! And provide for them that higher food without which they must faint and die." "Yea, labor not for the meat which perisheth, but for that meat which endureth unto everlasting life."

What is this higher bread on which alone the soul can feed and live? First, thought, intelligence, knowledge. "Give me a great truth," cried the poet Herder, "that I may feed upon it!" If our hands were made to earn bread, our minds were formed to get knowledge, to gain wisdom, to learn the wonders and beauties of God's universe. The mind is starved and dwarfed that takes no time for thought, for meditation, for reading, for what Wordsworth calls "seeing into the life of things."

Above all, the soul needs the spiritual food of fellowship with God. As the Psalmist says, "My heart and my flesh crieth out for the living God!" Or, as St. Augustine beautifully puts it, "The soul of man has come from thee, and it finds no rest until it rests in thee." The divine in man calls for the voice and touch of the eternal spirit. To live by bread alone, is to turn the soul from the source of light and love and life. Prayer, the Scriptures, the sanctuary, are the means of finding and communing with God.

Hence the fitness of the season of Lent. Its great text is: "Man shall not live by bread alone." The soul must be fed by silent thought, by holy musings, by visions of faith. And this strong life of the soul will enable us to conquer temptation, to endure adversity and to rise superior to all the ills of time. The message of Lent is: "O man, in thy toil and call for bread for the body, forget not that word of God which strengtheneth unto eternal life!" *New York.*

THE CHILDREN'S

Church Extension Day,

EASTER, APRIL 16, 1911.

Every Sunday School in the General Synod to take up an offering on this day for

CHURCH EXTENSION.

WANDERINGS ABOUT THE WORLD'S SACRED CITY.

BY W. W. DAVIS.

"Jerusalem, my happy home,
Name ever dear to me!
When shall my labors have an end,
In joy and peace and thee?"

If our Savior were to return to the earth he would not know his old city. Of the Jerusalem of the New Testament over which he wept, and which he so often visited, not a vestige remains except the huge stones which lie at the base of the wall on the southern side of the temple area—that is, the Wailing Place of the Jews. Here they assemble every Friday afternoon to mourn over a kingdom never to return. The present Jerusalem is a creation of the last few hundred years. The ancient city is buried beneath the debris of twenty sieges. The tourist here on the spot can see no more of our Savior's Jerusalem than the reader in his quiet room at home.

We have diligently visited all the places consecrated by ages of tradition. We have descended to the valley of the Jordan, slept at Jericho, gathered pebbles at the Dead Sea, looked at the birth-spot of our Lord in the Church of the Nativity at Bethlehem, stood within the chamber of St. Jerome, gazed upon David's Well and the Plain of the Shepherds. Then in Jerusalem itself the wonders are compactly associated. David's Tomb on Mt. Zion and the Upper Room, the Via Dolorosa, Pilate's Judgment Hall, the Church of the Holy Sepulcher with its Stone of Unction, Whipping Post, Rent Rock, positions of the three crosses, the precious Tomb itself—all are shown by the garrulous guide to the credulous pilgrim. We are sorry there is so much of this monkish story and foolish representation. Really, the only sure thing about Jerusalem is the Mount of Olives. These churches and chapels erected over every pretended sacred place are the veriest nonsense. I am a skeptic.

"'Tis distance lends enchantment to the view,
And robes the mountain with its azure hue."

One thing is certain, Jerusalem will never burn—at least not until the last day. No Chicago fire can ever sweep its sacred acres. The houses are stone with roofs of mortar. The newer buildings have roofs of red tile, and with the eternal hills for a background, give a picturesque appearance to the landscape. Our hotel has stone floors of large slabs, stone stairs, stone everywhere—nothing wood except the doors and windows. High ceilings, and no doubt very cool in summer, but just now decidedly chilly. The people believe in fresh air—doors open from morning till night and no fire. In fact, some houses have no chimneys. Eastern folks, used to stoves, are always in a shiver. However, a little improvement, and now during the winter season sitting-rooms for guests have a coal fire. Wood and coal are scarce, and the poor Arabs must sit around in their rags and dirty blankets and wait for summer.

"We'll stand the storm,
It won't be long."

A circus once a year draws great crowds in our American towns. Here there is a daily circus on the narrow streets. Arabs in dirty wraps, Greek priests with their black gowns and straight caps, soldiers with gun or sword, men with red fez or Moslems with turban, donkeys almost concealed by their loads of wood or vegetables, wretched women bearing heavy pans of cauliflower on their heads, a string of camels carrying a dray-load of boxes and sacks—well, imagine all these mixed in a motley procession, with all sorts of yells and cries, and you have really the most amusing entertainment for hours. Then the beggars—men, women and poor children—meeting you at every corner and crying in piteous tones for backshish. Oh, how filthy, ugly and wretched caricatures of humanity! Tourists do not give, because there are too many. Tourists have all only one feeling, and that is that this miserable Turkish government should be swept from the earth.

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

The city is not wholly given to idolatry or Mohammedanism. For years the Church of England has had a mission, and 700 men and women Jews have been baptized. A school is in operation, and in our visit this morning we find 35 boys in day school and 300 girls in theirs. Besides the common branches, German, French and English are taught. Then, there are some other Protestant agencies at work. A year ago a Y. M. C. A. was established, and we found a good library and reading room.

The population of the city is variously estimated at from 70,000 to 80,000, two-thirds Jews, who are rapidly driving the inefficient Turks out of business. Five papers, three Arabic, the prevailing language, one French and one English. Weather cool and rainy. On Thursday for Egypt, where we ardently hope for the good old summer-time. We are cold.

Hotel de France, Jerusalem, March 14, 1911.

LETTER FROM NEW YORK.

The final meeting of the Woman's National Foreign Missionary Society was held in Carnegie Hall last evening. The great hall was crowded to its utmost capacity. It seats three thousand people, and overflow meetings were held in neighboring churches. The tone of the addresses was triumphant, realizing that much had been done and that so much could be done. Mrs. Butler, the aged missionary from India, more than ninety years of age—if it is proper to speak of a lady's age—was received with marked respect and enthusiasm. Her address was brief, but her clear voice sent the words ringing through the hall: "Christ's first word is 'come.' His last word is 'go.'"

Dr. Smith, one of the great men of China, delivered a masterly address. But you should have heard the singing. Great hymns were sung in a great way, as perhaps they sing them before the great white throne.

The name of Mrs. Doremus, the founder of the entire movement, was frequently mentioned. When I first came to New York I met, in a bookstore, a charming old lady, who I learned was Mrs. Doremus. Her constant and unfailing interest in all foreign missionaries who came to the city on their way to or from their fields of labor was one of the delightful realizations of the churches at that time.

The Lutheran gathering in the morning was held in Holy Trinity church. As the mail is about to close, I have only time to say that there was a goodly gathering and that the addresses which I heard—those of Mrs. Dr. Shaffer and Mrs. Krechting—were in full accord with the high tone of the meetings this week.

This morning they welcomed the coming minister, Dr. Jowett, of England. From all accounts he is a gentle, wise and strong preacher of the gospel. I pray that he may have great success.

Next week another church, only a few blocks distant from Dr. Jowett's, will speed the parting minister, also an English minister. Only four years ago they welcomed him, and already his brilliant career in this city is ended. New York is the graveyard of ministers. That is, if they throw themselves with uncalculating energy into the demands of their place, it is hard for them to avoid being consumed.

GERMANICUS.

New York, March 31st, 1911.

JUDGE SAMUEL D. SCHMUCKER.

The death of Hon. Samuel D. Schmucker, of Baltimore, judge of the Court of Appeals of Maryland, noted in the OBSERVER of March 27, has taken from the Lutheran Church one of its well-known and highly-honored laymen. For years he served on various boards of the General Synod, notably the Board of Foreign Missions and the Board of Pennsylvania College. In all these relations he did valuable service, bringing to the work a cultured mind, a judicial temperament and executive ability of a high order. His death followed an operation for the removal of gallstones. His last words, spoken to his brother-in-law, were: "Tell all my friends that I am prepared and have no fear whatever of death." The Baltimore papers present sketches of his career and pay high tribute to his memory.

Judge Schmucker was born in Gettysburg, Pa., in 1845, and was therefore sixty-five years old. He was the son of the late Rev. Dr. S. S. Schmucker, of Gettysburg, one of the most prominent Lutheran divines of his day. He was graduated from Pennsylvania College, Gettysburg, in 1863, and after traveling two years settled in Baltimore in 1867 and began the practice of law. He was appointed to the Court of Appeals in 1898, and was elected for a full term of fifteen years in 1899. This term would have expired in 1913.

Judge Schmucker enjoyed a distinguished career at the bar and on the bench. He was one of the most conspicuous members of the legal profession in Maryland, and had the reputation of being a "just judge." He held important positions on many state and city boards of charity.

Judge Schmucker, in addition to his learning as a lawyer, was one of the most scholarly men, in a general sense, in the State. He was brought up in an atmosphere of erudition, for his father was head of the Lutheran Theological Seminary at Gettysburg and was noted as the leading scholar in the ministry of his church. The whole bearing of Judge Schmucker was that of a scholar and a gentleman. He was dignified, and at the same time affable and easily approached. He was cordial and sincere, and the friends he once made he never lost. As a conversationalist and an after-dinner talker he had few, if any, equals in Maryland. He was witty without being sarcastic, for he had too much real kindness in his disposition to be sarcastic, and he never offended by word, much less by deed. He had many degrees of doctor of laws conferred upon him. A framed photograph of him was hung in March, 1909, in the New York University Law School, with those of Senator Elihu Root, Judge Willard Bartlett, Judge David Leventritt, Judge John Woodward, both of the Supreme Court of New York, and other distinguished graduates of the school. Judge Schmucker was regarded as one of the most distinguished graduates of the school.

No children survive him. He has four sisters surviving: Mrs. Caroline E. Sadler, of Baltimore; Mrs. William A. Duncan, Mrs. Margaret Suesserot and Mrs. Cassatt Neely, of Gettysburg, Pa.

Our Young Lutherans.

INTERNATIONAL SUNDAY-SCHOOL LESSON.

Second Quarter: Lesson III. April 16, 1911.

The Resurrection Morn. John xx. 1–18.

Easter Lesson.

Golden Text.—"The Lord is risen indeed" Lk. xxiv. 34.

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

The crucifixion took place on Friday and the burial in the rock-hewn sepulcher late on Friday afternoon. The Jewish Sabbath began on Friday afternoon at 6 o'clock. This prevented the disciples from completing the embalming of the body of Jesus at once, for it was not deemed proper to touch a corpse on the Sabbath unless absolutely necessary. Hence, the final service was deferred until early Sunday morning, the first week day.

Noble women were the last at the cross and the earliest at the tomb. So eager were they to perform the last sad rites for their beloved Friend, that at daybreak on the first day of the week they were at the sepulcher. Mary Magdalene, out of whom Christ had cast seven devils, was the most eager among the little group. She loved much for she had been forgiven much.

I. The Empty Tomb (vs. 1–10).

Discovered by Mary.—The women knew nothing of the seal and the guard, but they had seen the heavy circular stone rolled before the door of the tomb. Perplexed in their minds as to how the stone was to be removed, when they drew near they were surprised to see that the stone had been rolled away. Mary pressed forward, and casting a hasty glance into the tomb, she saw it was empty. Having no expectation of the resurrection, it flashed upon her that the grave had been robbed by Christ's enemies. Turning, she hastened to the city to tell the disciples.

Visited by Apostles.—No sooner had Mary given the alarm than Peter and John started on a run for the sepulcher. John, in the eagerness of love and the strength of youth, out-ran Peter and arrived first at the grave. Deterred by a nameless awe, he lingered at the threshold until the impetuous Peter had come up and entered, when he followed. A singular sight met their eyes. There on the rocky couch, on the bed of spices, lay the linen clothes, and in a place by itself, neatly folded, the napkin that had covered the face. The orderly condition of the grave was proof that it had not been rifled. The presence of the shroud indicated that the body had not been reinterred. The linen, lying just as though Jesus had slipped from its folds, suggested that no human hand had been present to unwrap it. The folded napkin gave evidence of calm deliberation. Though the disciples had hitherto not comprehended the Scripture promise and prophecy of the resurrection, these collateral evidences immediately convinced John; "he saw and believed."

II The Weeping Woman (vs. 11–13).

Revisiting the Grave.—Mary, returning from her mission, lingered before the sepulcher weeping. She was determined to find out what had become of her dear Lord's body. She had no fear for herself in her deep concern for her Master.

Beholding Angels.—As Mary wept, she stooped and looked into the sepulcher and there saw more than Peter and John had seen. For she beheld two angels in white, sitting the one at the head and the other at the feet where the body of Jesus had lain. They addressed her saying, "Woman, why weepest thou?" But she did not realize that angels were speaking. Her vision was probably so blurred by tears and her mind so preoccupied by her quest that she mistook God's messengers for men.

"We look along the shining ways
To see the angel faces;
They come to us in darkest days
And in the strangest places."

Lamenting her Lord.—Mary's answer to the angels tells the secret of her grief. She wept because she thought that Christ's enemies had removed his body to a place unknown to her. She had come to show her love at his grave. He had done so much for her, and now with a woman's devotion she would pay her tender respects to his body. Little did she dream that her disappointment would soon be turned into rapturous joy.

III. The Risen Lord (vs. 14–18)

A Loving Question.—"Woman, why weepest thou?" said the unrecognized Savior to grief-stricken Mary. He is concerned about human tears. He knows their meaning, for he also wept. He came to wipe them from her eyes. And though the Christian may yet weep over them that sleep in Jesus, yet the light of faith shines through each tear-drop, and thus spans the tomb with the bow of immortal hope.

A Fond Recognition.—Mary's tear-dimmed eyes mistook Jesus for the gardener, whom she implored to tell her where he had buried Jesus, if he had taken the body away. Then in tender accents that thrilled the soul with recognition Jesus said, "Mary." The Good Shepherd calls his sheep by name. He knows every one of them. "O my Master" burst from the lips of the raptured Mary. She was the first to see the risen Savior.

A Gentle Admonition.—Overcome by feeling, she would fain have clung to Jesus, but he said, "Touch me not; for I have not yet ascended to the Father." He was not going away immediately, but would show himself again and again before the Ascension, and thereafter be to his Church an abiding spiritual Presence. Jesus did not always object to being touched, for a little later he invited Thomas to reach hither his hand and thrust it into his wounded side.

An Important Commission.—Mary's devotion was rewarded not only with the first vision of the risen Christ, but with the first commission to his people, "Go unto my brethren and say unto them, I ascend unto my Father and your Father, and my God and your God." How consoling this message, that Jesus is still our brother and that we belong to his Father's family, and that he is even now at the right hand of God to intercede for his people. Mary faithfully fulfilled her mission. "She went and told them as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed her not." Mark xvi. 10, 11. The truth was too great for them to grasp in their bewildered state. But they were soon convinced by seeing Jesus themselves.

Practical Reflections.

A buried Savior means sorrow.

A risen Savior means joy and peace.

Christ is concerned about our tears.

The mourner at the tomb comforts himself when his faith touches Christ.

Jesus is where his people are.

The first day of the week is the hallowed Lord's day.

Tell the story of his resurrection everywhere.

Gettysburg, Pa.

Bible Readings.

M., Apr. 10. A spirit of power. Eph. i. 19, 20.
T., Apr. 11. A spirit of promise. 1 Pet. i. 3-5.
W., Apr. 12. A spirit of life. Rom. viii. 9-11.
T., Apr. 13. A spirit of sonship. Rom. viii. 14-17.
F., Apr. 14. A spirit of holiness. Rom. i. 4.
S., Apr. 15. A spirit of love. Gal. v. 22-26.
Sun., Apr. 16. Topic—The Spirit of the Resurrection. Rom. vi. 1-14. (Easter meeting.)

YOUNG PEOPLE'S PRAYER MEETING.

Bible Study.

Topic for April 16, 1911. The Spirit of the Resurrection. Rom. vi. 1–14. (Easter Meeting.)

BY REV. J. B. GUINEY.

I. Jesus foretold his resurrection. Matt. xii. 40; Matt. xvi. 21; Matt. xx. 19; Luke xxiv. 46.

II. He came from heaven with power, and this is why he gave the apostles such power to witness for him. Rom. i. 4; 2 Cor. xiii. 4; Acts iv. 10, 33; 1 Cor. vi. 14.

III. In his resurrection we shall have life. Rom. v. 10; 1 Cor. xv. 4, 20-23; 1 Pet. i. 3, 21; Rev. i. 5, 18.

IV. The resurrection of Christ gives us a title to everlasting life. Rom. viii. 10, 11; John vi. 54.

V. Christ's resurrection gives us a hope in his second coming. 1 Cor. xv. 23; Col. iii. 4; 1 Thess. iv. 14-17.

VI. Paul was called in question because he preached the resurrection. Acts xvii. 32; Acts xxiii. 6, 8; Acts xxiv. 15.

Montoursville, Pa.

CHRISTIAN ENDEAVOR TOPICS.

Seed Thoughts.

Sunday, April 16. Topic—The Spirit of the Resurrection. Rom. vi. 1–14. (Easter Meeting.)

BY REV. P. A. HEILMAN.

A joyous spirit. Such is the spirit of the Resurrection. We have walked with Christ through the Via Dolores, the way of sorrow, now let us walk with him in the way of joy. We ought to go with him into Gethsemane and to Pilate's Hall and Calvary, but let us also rejoice with him in the Resurrection. There is infinitely more *joy* in the following of Christ than sorrow. Indeed, it is all joy, for every cloud is spanned over by his bow of promise.

The Daily Readings are very suggestive on this lesson. Read them all and see how rich and blessed are all the spirits that come out of the Resurrection. They ought to be embodied in every believer. No one can be otherwise than happy who is filled with these seven spirits.

The seed a type. The old corn, that many of you have helped to plant, does not reappear, but a new stalk with many grains, all full of new life. So from this old body, planted in the earth, a new and better body shall come forth, a celestial body, with greater and better faculties. It is worth dying that we might live again.

Dead to sin—alive to God. That's what the Resurrection of Christ ought to mean to us. In order that we may be truly alive to God we must be dead to sin. No longer allow sin to reign in our mortal bodies. If you would have the joyous spirit of the Resurrection, you must renounce sin. If you would be happy in the Christian life, the resurrected life, leave the dead body of sin in the grave.

Risen now, if we would rise then. If we would rise with Christ in the Resurrection morning we must rise now above sin. We must have the resurrected spirit now if we are to have the glorious body in the Resurrection morning.

From what? Into what? From our sinful selves into Christ. We must rise above the things we once loved that are wrong into the new life in Christ Jesus. Doing the things he commands and delighting in them, as we surely will when we have put off the old man and his deeds. When we put on Christ we put on his life, his glory, his joy.

The victory of Calvary was not a victory over death, but over sin. Because Jesus overcame, in the garden, on the cross, and in the tomb, so we shall overcome if we conquer sin in the flesh.

Effect of Christ's appearances. First to the women, filling them with joy; then to the two disciples on the way to Emmaus, until their hearts burned within them; then to Thomas, and he cries out in great exultation, "My Lord and my God!" So this appearance to all his followers fills them with joy. We cannot be otherwise than happy on Easter if we have the spirit of the Resurrection.

Baltimore, Md.

LUTHER LEAGUE TOPICS.

April 16, 1911. Matt. xxviii. 1–15; Col. iii. 1–4. Living in the Light of Easter.

BY REV. H. E. CLARE.

The world would be dark indeed without the light of Easter. On the dreadful day of the Crucifixion "there was a darkness over all the earth" from the sixth to the ninth hour. It was not the darkness of a natural eclipse. It was a supernatural darkness signifying what would be the terrible darkness of the earth should sin triumph and Jesus be defeated in death. It was also in a sense a natural darkness, the darkness cast upon the earth by the cloud of sin that even obscured from the vision of Jesus the face of the Father, causing him to exclaim, "My God, my God, why hast thou forsaken me?" But Easter dispels that darkness. Its sweet and joyful assurance is: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."

By the light of Easter we therefore mean the light of God shining in our hearts, no longer obscured or intercepted by the cloud of sin. For Easter is the assurance that the cloud of sin has been blotted out.

Living in the light of Easter means:

1. Living in the assurance of Easter, the sweet and certain assurance that a full atonement has been made, that divine justice has been satisfied, that pardon and righteousness are now provided in the victorious death of Christ.

2. Living in the hope of Easter — the hope of a blessed immortality through Christ. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming."

3. Living in the joy of Easter. "Rejoicing in hope" is Paul's exhortation. But the hope of the resurrected life is the greatest hope of the Christian, and therefore the Easter joy should be correspondingly great.

4. Living in the light of the risen Lord. His death on Calvary did not cut off communion with him. On the contrary, a closer, more intimate and more precious communion is possible with the risen Lord than that even which John enjoyed at the last supper. If we "be risen with Christ," we will enjoy this communion, our life will be "hid with Christ in God," and we will dwell continually in the light of Easter.

Wilkinsburg, Pa.

Luther League Daily Bible Readings—April 10-15.

Monday: Rom. vi. 19-23—The Wages of Sin.
Tuesday: Rom. v. 12-14—Reign of Death.
Wednesday: Rom. v. 15-19—Deliverance from Death.
Holy Thursday: Matt. xxvi. 17-46—Christ's Body and Blood.
Good Friday: Matt. xxvii. 33-56—The Crucified One.
Quiet Saturday: Matt. xxvii. 57-66—In a "New Tomb."

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FRIDAY, APRIL 7, 1911.

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

TABLE OF CONTENTS.

CONTRIBUTIONS: Ebb and Flow—"In Quietness and in Confidence Shall Be Your Strength"—New Light on Luther—Lenten Meditations—Church Finance—Our Tears—The Perfect Methods of the Perfect Church—Abigail, the Beautiful—Dedication of Trinity Lutheran Church, Hagerstown, Md.—Soul Life—The Children's Church Extension Day—Wanderings About the World's Sacred City—Letter from New York—Judge Samuel D. Schmucker - - - - - - - - - - 1-9

OUR YOUNG LUTHERANS - - - - - - - - - 10, 11

EDITORIAL: A Heart of Unbelief—Living Without Perspective—Mistaking Presumption for Faith—Editorial Notes - - - - - - - - - - 12-15

CHURCH NEWS - - - - - - - - - - 16-18

THE FAMILY DEPARTMENT - - - - - - - - 19-27

NEW PUBLICATIONS - - - - - - - - - 28

MISCELLANEOUS - - - - - - - - - - 28-32

A HEART OF UNBELIEF.

In their general make-up people differ psychically just as they do physically. The same elements are present in all normally constituted persons, but they are differently mixed. There are men and women who are naturally confiding in disposition. They are not intellectually curious, not much given to analysis, believe readily and easily. Others are by nature intellectually suspicious, critical of evidence, slow and cautious in reaching their conclusions, constantly battling with doubts. In the apostolic band this type was represented by Thomas. He wanted to believe that Christ was risen, but in spite of the separate and combined testimony of his brethren and of the women, his natural tendency to doubt kept him from finding assurance and peace.

It is not only just to take account of this temperamental difference among men; we are simply blind to the facts if we do not recognize it. Nor is it strange that among those who are constitutionally prone to doubt, many to-day are found in the ranks of unbelief, if not of positive disbelief. The questions raised by science, speculation, and criticism are in every way calculated to foster the skeptical habit and increase bewilderment in those who have not learned by experience the secret of the Lord.

For the man whose difficulties in coming to faith are of the head, not of the heart, there is great hope. If he is an honest man he will be loyal to his present light, however little it may be, and through that loyalty he will find the light growing. He will not hug his doubts, but fight them, and his faith will be all the stronger for the intellectual foes with which he has wrestled. His belief will not be a mere acquiescence in the conventional forms of religion, but the profound conviction that, after a period of doubting, found its utterance in Thomas's "My Lord and my God."

But there is an unbelief that is wholly ignoble. Its origin is not in mental confusion, but in an evil heart. This is the teaching of Christ in the solemn words: "Every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved."

Now, it is not difficult to understand this skepticism of the heart. The gospel does, indeed, come with a challenge to the intellect, but its challenge to the heart, and especially to the will, is even more unmistakable. It reveals truth, but it is truth that makes claims upon the life. No one can truly receive it into his mind and keep it out of his affections and apart from his will. It must ultimate in conduct. Its issue is the "new creature" in Christ Jesus. Unless, therefore, a man is willing to submit his life to renewal and sanctification he throws himself upon the defensive against the gospel. That is a pregnant saying of George Eliot's, applicable in other relations than that which evoked its utterance: "Truth has rough flavors if we bite it through." It often calls for surrenders, renunciations which are hard to make—which many people, alas, are unwilling to make. This is preëminently true of the gospel in its approach to a man who is living in known sin from which he is not ready to separate himself. Instinctively he seeks to justify himself. Because he is not prepared to yield to its imperative claims on his life, it becomes a matter of logical necessity that he discredit its claims on his belief.

Unquestionably the skepticism that results from this cause is far more common than that which has its origin in unwelcome intellectual difficulties. Everywhere there are people with the tenor of whose whole life the gospel takes issue. No compromise is possible. If we submit it means entire and unconditional surrender. Perhaps the thing that will have to be given up is a wrong business, or a wrong way of conducting a right business, or some vice. But whatever it is that contravenes moral law, or conflicts with the high ideals of the gospel, it will have to go. There can be no deliberate fellowship of light with darkness, or of Christ with Belial. The gospel is intolerant of sin in any and all of its forms.

In view of the number of people who are living in sins which they are unwilling to forsake, and who, therefore, must somehow discredit the claims of what discredits them, it is not strange that a skepticism having its origin in the heart is so common. For there is a perverting power in sin that extends to all the faculties and that makes it increasingly easy to fall into unbelief. A good analogy, to borrow an illustration, is found in the sensations of a man who whirls his body round in a series of rapid and unnatural revolutions, and so confuses his brain that the objects around him, and even the solid ground under his feet, seem mingled in a bewildering maze. So to whirl round and round in a sinful life is to confuse the moral nature, and all the faculties by which God and truth are apprehended, until the most steadfast realities of the spiritual world appear elusive and unreal. It is one of the terrible penalties of wilful sin that it thus destroys the adjustments between a man's moral nature and the truth. It works gradually but progressively, until more and more, having eyes he sees not, and ears he hears not, and a mind but neither does he understand.

The skepticism that rises from the heart and results from a deliberately chosen life of sin is, therefore, natural. If a man begins by resisting the gospel because of the penetrating and imperative claims it makes upon his life, if he fights against the truth because the truth antagonizes the evil of his ways, making demands upon him to which he is not willing to yield, then between him and the truth there will arise an ever-thickening and more obscuring cloud, making the truth, discerned through its deepening folds, fantastic and unreal.

The way out of this unbelief of the evil heart is plain. "If any man willeth to do God's will, he shall know." As with all other truth, so with the truth of the gospel:

"It owes its high prerogatives to none.
It shines *for* all, as shines the blessed sun;
It shines *in* all, who do not shut it out
By dungeon doors of unbelief and doubt."

If a man will be loyal and submissive to it, it will speak to him its secrets. But if he refuse to give it his true-hearted discipleship, with all its claims on his heart and will and life, then, though it be uttered in tones like those which shook Sinai, hearing he will not hear, and perceiving he will not understand.

LIVING WITHOUT PERSPECTIVE.

Art critics, especially when the subject of discussion is a landscape painting, have a great deal to say about perspective and the way in which the painter has managed it. They judge that he has done this well when he has succeeded in conveying an impression of depth and distance, and, in addition, has pictured the various objects that are within view in their true spatial relations and proportional importance. An artist who has no sense of perspective can never paint a good landscape. He may be able to paint correctly the several objects that appear upon his canvass, in themselves considered. Their outlines may be flawless and their coloring perfect. But if he cannot set them in their proper relations, his picture is a failure and he is not a real master of his craft.

This sense of perspective is just as vital in the art of living as in the art of painting. Indeed, nowhere is an appreciation of relations, proportions and relative values so important as here. Men make botches of their lives not so much because they fail to do certain specific things well, as because they do not observe the laws of perspective in doing them. In their interests and efforts they are guided by no true principle of proportions and relations. Fictitious values are given to things. What is little and insignificant is treated as though it were great. Foreground and background are confused. What is close at hand bulks so large that the worth of things that lie further on and beyond is missed.

Illustrations of failure in the art of living are not hard to find. There was Esau. He could do many things well. He was a mighty hunter. Among his companions of the chase he was doubtless a great hero, without a peer. But in the art of living he was a lamentable failure because he did not deal with life whole, but only with its incidents. Consequently he did not see them in perspective or appreciate their real values and relations to each other. What was in the foreground, immediately present to his view and desire, filled the whole landscape for him. The blessings of his birthright were of priceless value, but they were largely spiritual in their deepest significance, and were to be realized and enjoyed not at once, but in days to come. Therefore he despised them. Not visualizing life in its entirety, there were no long vistas down which he could look into the years that were to follow. The sensations of the moment satisfied him. He neither considered the future nor cared for it.

There, also, was the rich fool of the parable. He, too, was a secular man—a man of the present, with no outlook on what might lie beyond. His fields had yielded plentifully and he was busy with the problem of where to bestow his goods. He did not view his acts and the interests which absorbed his time and thought in the perspective of life as a whole. He was so deeply absorbed with the things of time that he did not consider the importance of eternity. In this lay his danger and through this came his doom.

And this is the peril against which we all need to be on guard—undertaking to live without cultivating a sense of perspective. We must needs be in the world, dealing with things that perish in the using. It is there we must find our work. It is there our duty lies. We must accept the work and do the duty in face of the danger of looking upon what is immediate and near at hand as the whole of life. For we need not fall before it. The God who sets us tasks where danger lurks has made a way of escape. If our hands are busy with things seen and temporal, he has shown us that pressing in upon them and interpenetrating them there are things that are unseen and spiritual. He has given us a revelation of relative values. He has warned us in his word, and continues to admonish us by his providences, that this is not our rest, that here we have no continuing city, no abiding possessions but character, no other treasure that is not exposed to moth and rust and thief. Over the muck-heap, where we are handling the rake, and on which we are tempted to fasten our eyes, he holds above our heads the glittering crown. He tells us of a rest that remaineth, of a city whose maker and builder is God, of heaven as a place where treasure may be laid up in the sure confidence that it will be an abiding possession. If the things that are seen are temporal, he tells us that the things that are unseen are eternal, and he bids us lift our gaze to them and fix it there. It is thus he makes a way of escape from a blunder as fatal in the art of living as in the art of painting—the blunder of giving things a disproportionate emphasis and value because they are not viewed in perspective and right relations.

And that means that the only man who can safely throw himself into the keen secular activities of life is the Christian. For it is the mark of the true Christian that, with an outlook on the whole of life, he has learned to subordinate the material to the spiritual, and the present to the future. To such an one, the present, however absorbing its tasks, can do no harm. His citizenship is not here, but in heaven, and thence also he draws his inspirations, motives, powers, and to the laws of the heavenly country his first allegiance is pledged. He uses the world without abusing it; he is in the world, but he is kept from its evil. He sees that earth is but the vestibule to heaven, and that eternity is the infinite prolongation of the present, and that the use he makes of the present will shape and determine the immeasurable future toward which his steps are steadily tending. He has committed his way to God, and God is guiding him past the pitfalls by means of the great truths and motives and powers that, as a Christian, have been lodged in his heart. By these God is holding him up, and he is safe.

MISTAKING PRESUMPTION FOR FAITH.

There is not a little of what calls itself faith that is downright presumption, and that is found influencing men in both their personal courses and in their concerted action.

It usually appears in connection with the doing or attaining of some much desired thing. For nowhere does a greater power of delusion lurk than in our desires. When we are bent on doing or having some thing, the desire for it presently marshals a whole array of reasons why we should do or have it. It may be something that we cannot do or have without violating every dictate of prudence, and toward which no leading of Providence points the way. But we shut our eyes to that because we do not want to see it. We will go ahead, we say, and trust God for the result. Many people are in difficulties they have come into in just this way. They did not actually intend to do what was unwise or contrary to the will of God. They did not want to displease him; but as John Henry Newman said of Balaam, their first idea was not how to please God, but how to please themselves without displeasing him. It was a case of misplaced emphasis.

To say that God will never deliver people from difficulties of their own creating would be to say what is contrary to human experience; but to call the spirit that undertakes what every consideration of prudence would forbid, because the desires are enlisted, a spirit of trust, is to call it by the wrong name.

The same perversion is seen in men's associated action. A congregation, for example, would like to make improvements in its church building, or perhaps erect a new one. The circumstances of the situation are well known and the resources available for the work can be accurately measured, but desires outrun ability, and in the enthusiasm of the prospective work there is talk of trusting God to see it completed and paid for. It has a fine sound, and large bodies of people are often carried away by it, but it is presumption, not trust. Many a church, many an institution has been crippled and embarrassed by the rash leadings of this spirit. The heroism of faith that undertakes a difficult task that has become plain duty, in trust in God's enabling power, is one thing; the determination to follow a certain course because we want to, and our attempt to bring God into complicity with our purpose by calling our foolhardiness "trust," is quite another.

Ordinarily the Roman Church in this country is politic, if nothing else, and knows when to keep silent. Many of the attacks on her have failed, not because they have had no just or reasonable basis, but because she has ignored them and gone quietly on her way, doing as she had always done before. Her policies have been held to unswervingly, and her aims gained point by point. Recently, with her growing strength, she has resented mort and more the manifest fact that memebrship in her church has been a bar to high office in the nation, and even to lower office except where those of her own faith were in the majority, and she has declared such refusal to vote for a Catholic an unwarranted and antiquated bigotry. She has disclaimed all ulterior designs, and professing unswerving loyalty to the nation and national ideals, has demanded that her people have no invidious distinctions made against them on the ground of their religion. The demand has had most eminent non-Catholic backing, and undoubtedly some impression had been made upon many of the people of the United States. For a Romanist paper, just at this juncture, to publish a statement by a priest defying the laws of the land in which he lives, and avowing his intention to continue to defy them on the basis of his higher allegiance to Rome, is a surprisingly impolitic thing for it to do. In the Detroit "Free Pess" (Roman Catholic) of February 5 a priest, writing on the subject of intermarriage between whites and negroes, speaks of a law just passed by the Michigan legislature prohibiting such marriages. He says that such a law was on the statute books some years ago, that he violated it by marrying those of the different races, "fully conscious that I was acting in contempt of court and law." He says that he announced, at the time, that he "would pay no fine and would rot in jail before he would retract or apologize, and would, moreover, perform as many of such marriages as came in his way, the laws of the State of Michigan and the courts of the country to the contrary notwithstanding." He says furthermore: "I know, for my part, that if the laws of my Church and country clash, I am going to obey the laws of the Church and abide by the consequences." He declares the Catholic Church has not declared color to be an impediment to marriage, and until it does "the duty of the clergy is clear."

Such a sentiment, avowed and published, is not the sentiment of an individual. In this instance it does not even put over against a secular law forbidding an act a church law commanding it. It is only that the church law does not forbid, and that therefore the secular law has no right to forbid. It is as flagrant an illustration of the actual attitude toward church and nation on the part of official Catholicism as could be desired—and it is printed in their own papers. It is a priest preaching anarchy, so far as the state is concerned, and teaching the people of his church that the only law that binds is the law that the church may make and he as its priest expound. Is it bigotry to be suspicious of men who avow such a doctrine, and to hesitate before placing them in elective positions of trust in the community?

It is to be regretted that the ecclesiastical statistician so often draws such unwarrantedly false conclusions from the figures at his disposal. During the recent Methodist Conferences one of the daily papers which was giving a large amount of space to the conference reports had a "scare" headline, "Converts Cost $4,000 Each!" The headline was taken from the report of the assistant secretary of the Methodist Board of Sunday-schools, who had apparently divided the net gain in membership into the cost of running the churches for the year, and had announced that the "cost per convert" had been "close to $4,000." Is the church's work to be measured on any such basis? And is the only work of the church the making of converts? If a convert did cost $4,000, or forty times $4,000, the value of a human soul would still make it a good investment. But conversions are but one phase of the work of the church that was paid for by the vast sums of money expended. The statistics overlook entirely the benefit received during the year by the hundreds and thousands of men and women who were members of the churches and who had been members for years—the confirming of them in righteousness, the building-up of their characters, the comforting of them in sorrow, the strengthening of them to resist temptation, and the bridging of the hard places in their lives. What the Christian gets from his church is worth all that he puts into it in the year, and far more, and for the statistician to ignore all that, to pass by the permanent investments made in the building of church properties and in the education of the young, and a hundred other things, and to divide the total cost—manifestly, in this instance, something like $1,200,000,000—by the number of the net increase in membership, or possibly by the gross accessions (for we have only the newspaper figures at hand), is to reach sensational conclusions by no means justified by the facts. If there were not a convert, the rest of us would need what the church gives just the same—and need it the more, that we might be impelled to realize, and then to tell, "what great things Christ has done for us."

Before the opening of the last session of Congress we published a list of the measures which were expected to come before that body looking in the direction of moral betterment. In summing up the results of the session it is found that the bill against the white slave traffic, which was pressed by Congressman Mann of Illinois, is the best and almost the only moral measure passed. The bill to prohibit the shipping of liquor into dry territory was killed without even being given a hearing, so strong was the liquor influence; while Congressman Mann, who was so effective an advocate of the anti-white-slave bill, was found on the other side of the moral issue involved in the bill to prevent inter-state telegraphing of gamblers' tips. At the hearing of this bill, a former race-track gambler, Harry Brolaski, besides giving testimony strongly in favor of the bill in his attempt to fight the evil in

which he had formerly been involved, showed to the committee that a handbook had been in operation in the capitol itself for some time, and he even named a number of the Congressmen involved in the scandal. Dr. Wilbur Crafts, in speaking of the results, declares that the church people should blame themselves even more than they should blame the Congressmen for the more than scanty moral record of the past Congress, for the reason that the bills involving moral questions had not the active support of public opinion as expressed in petitions. Dr. Crafts seems to think that petitions are more effective than they are given credit for being, and that the individual voter should keep himself in touch with his representatives by letter and telegram. By way of illustration of the indifference of the people, he cites particularly the fact that the Seventh Day Adventists, a small sect, sent in more than a thousand times as many signatures against a bill providing a stricter Sunday law for the District of Columbia than all the churches of the country did in its favor.

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Dr. Grenfell, who is again in this country in the interests of his work, lays great emphasis on the value of the material side of the benefits which it is carrying into the Labrador. In addition to the surgical and medical work which first gave his mission fame, he cites the breaking-up of the old custom of barter in trading and the development of a system of cash dealings that give a man the benefit of what he earns. The coast people are being taught weaving and agriculture and the raising of reindeer for meat, while bleak lands that are not suited for wheat are utilized in the growing of mosses and lichens for food for the reindeer. The coasts, too, are being charted for the benefit of the storm-tossed fishermen, and the general conditions of the people improved in a hundred ways. To this day, the doctor says, "those people along the coast, far behind Europe in medical and surgical knowledge, regard a surgical operation with just as much wonderment as did the people who saw eyes opened and lame made to walk back there in Galilee." That being the case, it can be readily seen that these material benefits instead of being "asides," desirable, but still in danger of pushing into the background the spiritual aim of the work, are in line with the Master's own activity, winning the confidence of the people that they may be the better able to receive the great message of salvation which the good doctor takes to them. Let those who would criticize tell what they are doing for their fellowmen even in a spiritual way and show results in blessings brought to men.

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The fight in defense of the low-rate postage given to magazines and other publications, which was won for the time being in the past Congress, is having its first results in the Postmaster-General ordering a new method of distribution to be put into operation beginning with July 1st, which will materially lessen the cost to the government. Fast freight and car-load lots are at the bottom of the new plan. The weight of the monthly and semi-monthly periodical mail matter issued in great publishing centers is to be taken and kept separate from the weight of other mail, and payment made to the railroads on a freight-rate basis instead of at the ordinary rates. Boston, Springfield, Massachusetts, New York, Philadelphia and Chicago are the cities classed as "great publishing centers." The same cities, with the exception of Springfield, and with the addition of St. Louis, Omaha, St. Paul and Cincinnati, are named as distributing terminals. This looks like an effort to introduce practical business methods into the conduct of the postoffice department and is a move in the right direction. Let it be followed by other practical reforms and the deficit will cease to exist.

We have been greatly interested in the development of the experiment in socialism that is being tried by Milwaukee, which, it will be remembered, elected a Socialistic city government last fall. A part of the platform of the party promised work for everybody. The opening of the administration gave reason for its partisans to be more than ordinarily hopeful. The only recent report of the development of events in that city makes no charges against the wisdom of the administration, or of any impractical or revolutionary ideas being introduced, but tells of the practical and serious difficulty that has grown out of the promise of work for everybody as made in the party platform. It appears that there are more people out of work in Milwaukee to-day than ever before, not excepting the most serious panic years, and that over 20,000 are besieging the city government asking for work. This is apparently not because Milwaukee is not prosperous, or because of general depression, but because of the influx of the unemployed from other places and of others who have been attracted by the Socialistic scheme. It is a situation bound to occur whenever an experiment of the sort is tried on so small a scale. We should like to see other details of the working of the plan, and no doubt they will soon be forthcoming.

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A double of the late Count Tolstoy is said to be traveling through Russia, trading on his resemblance to the dead philosopher and on the credulity of the peasants. The government's hostility to the Count is explained by the impostor as the reason behind the widespread reports of his death. Even the elaborate funeral is explained as part of the method of the government and the ecclesiastical authorities to give currency to the lie which they wish to establish so as to end his power with the peasantry. He further explains that he is now penniless, having divided his estates among the Mujiks. He tells his story in such a way that invariably the simple-minded peasants are ready to press their little savings upon him, and the more affluent among them esteem it an honor to drive him in their carts or sleighs to the next village on his list. The fact that the real Count Tolstoy some weeks before his death left his home and set forth to wander through the empire has led even some of the better class of people to lend credence to the story and to believe that he is still wandering in order to be able to live the life of his friends, the peasants, instead of being forced to lead the existence of a great noble and landed proprietor, wholly contrary to his professions of socialism and of his whole preaching.

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We quote the following interesting facts with regard to the progress made on the Panama Canal, which is now almost two-thirds completed:

"The excavation in the central division, including the great Culebra cut and the Chagres section, during February was the greatest on record, being 1,409,338 cubic yards. Altogether 71,033,522 yards have been excavated in that division, leaving 26,091,495 yards to be removed. In the Atlantic division the total excavation was 574,199 yards and in the Pacific division 509,217 yards. Taking the canal as a whole up to March 1st, there had been taken out 131,829,436 yards, leaving to be excavated 50,708,330 yards. The canal at the Pacific entrance is completed from deep water to a point opposite the Panama railroad wharf at Balboa, a distance of about five miles. Inland from this point the open water channel extends three miles, varying from 30 to 45 feet in depth, and certain sections have been excavated to the final width of 500 feet. In the Atlantic entrance to the canal the channel is completed to its full width of 500 feet. There remains to be taken out of this section 30,600,000 yards of earth and 3,800,000 yards of rock, so the earth excavation is 66 per cent. and the rock 59 per cent. completed."

The Lutheran Observer,

[Entered at Lancaster Pa., Post-office as second-class matter.]

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Church News.

CHANGES OF ADDRESS.

Rev. L. W. Gross, from Montgomery to Muncy, Pa.

Rev. Oscar Woods, from South Auburn to Oshkosh, Neb.

Rev. Chas. R. Streamer, from Dayton, Ohio, to Martinsburg, Pa.

Rev. J. B. Umberger, from Williamsburg, Pa., to Walhalla, S. C.

Rev. J. Sahner Blank, from York Haven, Pa., to 361 Defer Place, Detroit, Mich.

Rev. Henry W. A. Hanson, from 314 Maripoe avenue to 2217 Perrysville avenue, Pittsburg, N. S., Pa.

CHURCH BREVITIES.

Rev. John M. Herbst closed his pastorate in Pueblo, Colo., this week.

Rev. J. B. Umberger, formerly of Williamsburg, Pa., has entered upon his new field at Walhalla, S. C.

Rev. Bruno Lederer has succeeded the late Rev. J. G. Trefz as pastor of the Forrest Park, Ill., church.

The First church of New Haven, Conn., Rev. J. Luther Sieber, pastor, is to receive the gift of a pipe organ from Mr. Andrew Carnegie.

The McClure, Pa., pastorate increased the salary of the pastor, Rev. C. F. Gephart, the fore part of this year and should have a place on the Honor Roll.

Rev. C. W. Heathcote, Chambersburg, Pa., has received and accepted a call to Bethel Lutheran church, Philadelphia. He will enter his new field on June 1st.

Rev. W. E. Pierce, pastor of St. John's Lutheran church, South Cumberland, Md., has received a unanimous call to become pastor of St. Luke's Lutheran church at Amsterdam, N. Y.

Rev. Oscar Woods, South Auburn, Neb., has received and accepted a call to Oshkosh and Lewellen charge in Garden county, Neb. This charge has increased the salary of the pastor, and is entitled to enter the Roll of Honor.

Rev. Clarence A. Eyler, Waynesboro, Pa., is bereaved by the death of his mother, Mrs. Christiana C. Eyler, who passed away March 11th, in her 81st year of age. Mrs. Eyler was the widow of Rev. David Jacobs Eyler.

Rev. F. H. Knubel, pastor of the Church of the Atonement, was elected vice-president of the society organized in New York City to establish a Lutheran hospital. Rev. W. H. Feldmann was elected a member of the executive committee.

Rev. L. W. Gross, of Muncy, Pa., filled the appointments on the Oriole charge on Sunday, March 26th. After a year's rest, Rev. Gross is again ready to take up the duties of the ministry as soon as the opportunity presents itself. In the meantime he is doing supply work and assisting.

The Board of Church Extension has published for distribution a pamphlet containing a valuable treatise on business methods in the church written by Rev. Dr. E. N. White. The pamphlet bears the practical and suggestive title, "Sitting Down First and Counting the Cost."

IN OTHER LUTHERAN BODIES.

Rev. P. E. Mellin, a former professor in Augustana College, died at Dingtuna, Sweden, on March 10th.

A society has been organized, to be incorporated later, in New York City, to establish a Lutheran hospital in that city.

Rev. Luther Malmberg, of St. Peter, is canvassing the high schools on Minnesota in the interests of Gustavus Adolphus College.

The board of directors of the O. W. People's Home in Brooklyn, N. Y., has decided to erect an extensive addition to the building.

Mrs. Wilhelmina Tegler, who died at Allegheny, Pa., on March 15th, bequeathed $500 to the Ohio Joint Synod orphanage at Mars, Pa.

The Ebenezer congregation at Columbia, S. C., has let the contract for a new Sunday-school building which is to cost about $11,000.

Rev. H. Juengel, a retired Lutheran minister, living in Fort Wayne, Ind., died on March 12th. He was a member of the Missouri Synod.

Emmanuel Lutheran church, of the Missouri Synod, at Milwaukee, Wis., was destroyed by fire on March 13th. Rev. J. F. Rubel was the pastor.

At a meeting on March 23d, in Ebenezer Lutheran church at Chicago, Ill., the congregation subscribed $11,500 to pay on its indebtedness. Rev. T. S. Johnston is the pastor.

The annual report of the Augustana Hospital in Chicago shows: 2,768 patients treated, of whom 510 were children under 12 years of age. The total income for the year was $113,992.

St. Peter's congregation at Lancaster, Ohio, Rev. E. F. Ritter, pastor, has decided to purchase the lot adjoining the church, at a cost of $5,000, on which to erect a modern parsonage.

The United Synod of the South has received a gift of a plantation of about 1,000 acres, $2,000 in cash and property at White Rock and Chapin, S. C. The gift was made by a Mrs. Lowman, and is to be used in establishing a deaconess training school and home for the aged and helpless.

OVER THE FIELD.

New Haven, Conn.—Dr. C. O. Johns, treasurer of the First church, Rev. J. Luther Sieber, pastor, has been elected Assistant Professor of Chemistry in Yale University. There are now seven members of the Yale faculty and ten members of the graduate school connected with the First church.

Vacant Charge.—The South Auburn, Neb., charge, which will be vacant after April 2d, desires to secure a pastor. One church and parsonage, free from debt, in a town of 4,000 people. Salary $800, which can be increased. A pastor who can speak German as well as English could doubtless do more efficient work. Address, Fred. Schriefer, Secretary.

Offer of Song Books.—St. Mark's Lutheran Sunday-school of Newport, Ky., has on hand 125 copies of "Gems from Augsburg Songs," which it would like to donate to some home mission of the General Synod that is in need of song books for the Sunday-school. The books are in pretty good condition. Inquiries should be addressed to the pastor, Rev. H. W. Hanshue, Newport, Ky.

To Treasurers of Synods.—By action of the General Synod, the accounts of the Board of Home Missions for the current biennium will close April 30th. Hence all remittances to be credited on the apportionment in the report to the next General Synod must be in the treasurer's hands on or before that date.

JACOB A. CLUTZ, *Treasurer.*
Gettysburg, Pa.

Denver, Colo.—At the close of a recent service in St. Paul's church, Rev. Dr. Peery spoke of the sufferers in China, and asked any who felt like contributing to their relief to hand him the offering as they went out. As a result $51 were put into his hands for that purpose.

For the second time during the present pastorate, St. Paul's church, Denver, has increased the pastor's salary by $300.

Reviews for Sale.—The undersigned has for sale, as a whole or separate copies, as desired, the following numbers of the "Evangelical Review" and the "Quarterly Review": "Evangelical Review," Nos. 29 to 32, inclusive; 41 to 43 inclusive. "Quarterly Review," Nos. 2, 13, 53 to 56, inclusive; 81, 83, 89, 95 to 102, inclusive; 104 to 116, inclusive. Price on application.

REV. CHAS. R. TROWBRIDGE,
223 Porter street, Easton, Pa.

Installation at Enola, Pa.—On Sunday morning, March 26th, Rev. M. S. Sharp was installed as pastor of Zion church, Enola, Pa. The Rev. J. B. Baker, of Gettysburg, Pa., delivered the charge to the congregation, and the Rev. S. L. Rice, of Lemoyne, Pa., gave the charge to the pastor. Both ministers performed the act of installation. The addresses were very timely and impressive. Special music was rendered by the quartet. A large and appreciative congregation participated in this interesting service.

Johnstown, Pa.—Grace Lutheran church, of which Rev. Edward L. Keller is pastor, is making extensive improvements in various lines. The entire basement of the church is being fitted up in the best possible manner to serve as reading-rooms, dining-rooms, and kitchen. The growth of the Sunday-school also makes it necessary for some of the organized classes to meet in these rooms. A contract has been signed for a new pipe organ for the church auditorium. This will be installed some time in June. Mr. John M. Warden, of Harrisburg, Pa., who held services in this church last fall, will return and again conduct services from April 5th to 14th.

Polo, Ill.—Rev. F. M. Keller, pastor. March 19th was set apart as rally day in the Sunday-schools of Buffalo township. The Lutherans led the township with an attendance of 427, the largest number ever assembled during one session of the school. The Lutherans were particularly joyous that the attendance even surpassed that of the day of the dedication of the new Sunday-school building. The three missionary societies are wide-awake and aggressive. There were three very pleasant surprises at the last meeting of the senior society. Mrs. F. M. Keller, the pastor's wife, was presented with a life-membership certificate by the society; Mrs. L. A. Beard, the president, was made a life member by her father-in-law, Mr. Solomon Beard; and Mrs. Wm. Ziegenfuss was made a life member by Miss Lucy Hedrick.

The catechetical class will complete its course of study by Easter. The two teacher-training classes, under the leadership of the pastor, have voted unanimously to continue their course of study until Whitsunday, when the first class will be able to complete the first section of Book II, and the second class will finish with Book I. Six adult members were added to the church on March 19th, five of them being received by baptism.

Twentieth Anniversary Celebrated.—Christ Lutheran church of Bridgeton, N. J., Rev. C. E. Smith, pastor, was organized March 22, 1891, by Rev. J. Eugene Deitterich, with twenty-two members. The twentieth anniversay was celebrated during the week of March 19th, at which time the mortgage on the property was burned, thus freeing the congregation of all indebtedness.

A pleasant feature was having the former pastors return and preach on successive nights. The general theme of the sermons was, "Ye shall go and bear fruit." Monday evening, Rev. C. E. Smith; Tuesday evening, Rev. G. W. Styer; Wednesday evening, Rev. E. J. Hopkins; Thursday evening, Rev. William A. Kump; Friday evening, Rev. J. Eugene Dietterich.

Friday night was Founders' Night. Brother F. W. C. Meyers, the continuous secretary, in a most pleasing, poetical production, recounted the twenty years' history. All the workers received the Chautauqua salute, and the In Memoriam salute, by draping the up-lifted hand, was given for Rev. D. Stuart Hoover, former pastor and now deceased, and for the other departed members. After the burning of the mortgage, the entire audience joined hands around the church while they sang, "Blest be the tie that binds."

During the twenty years the congregation contributed for benevolence $2,039.19; other objects, $24,846.07; the Sunday-school spent for benevolence $627.10 and $1,233.75 for local expenses; the Christian Endeavor gave for benevolence $264.66 and for local expenses $337.27.

This church had been aided by the Home Mission and the Church Extension Boards, and is itself a telling commendation of the policy of these Boards.

Philadelphia, Pa.—Sunday, March 5th, was a splendid day for Grace Lutheran church, Philadelphia. At the morning service the Rev. Charles R. Myers, B. D., was installed as pastor. The charge to the pastor was delivered by the Rev. F. P. Manhart, D. D. The charge to the congregation was delivered by the Rev. Charles S. Albert, D. D. Both addresses were filled with earnest words of truth and practical counsel for both pastor and people. The addresses and service made a profound impression upon all, and which cannot help but be productive of much good in the future of the congregation.

At the evening service Dr. Manhart delivered a most earnest, spiritual and helpful sermon. Splendid congregations were present for both services. It was a most enjoyable and blessed day in every respect.

Grace church at the present time is in a prosperous condition. The attendance at both church services is steadily increasing. The mid-week prayer service is far above the average in attendance. Every department of the work is growing, and the outlook for the future is most encouraging.

The pastor has just concluded a series of meetings lasting two weeks. These meetings were of an evangelistic nature and were conducted by the pastor, who preached every Sunday. Large congregations were present each evening, and the meetings were blest of God and rich and profitable in results.

During the coming summer months the church building will be completely remodeled and transformed into a neat, modern, churchly edifice. At the same time a parsonage will be erected on the church lot and joined to the church building. The decision to build the parsonage was made by a unanimous vote at a recent meeting of the congregation. The total cost of these improvements will be about $12,000.

With not a cent of debt at the present time, with a good proportion of the money already in hand for the improvements, and with the evidence of spiritual blessings and a growing and prosperous work, Grace Lutheran church is looking forward to a future rich in the blessing of God and in the accomplishment of work for the kingdom of his Son.

Dedication at Dubuque, Iowa.—The dedicatory services of this most beautiful and attractive church in Dubuque, Iowa, began on Sunday, March 19th, with two strong sermons by President H. D. Hoover, Ph. D., of Carthage College. Large audiences marked the beginning of the week of festivities. On Monday night, Rev. H. L. Yarger, D. D., spoke and brought a splendid message of uplift and cheer. On Tuesday night Rev. H. F. Martin spoke in an appreciative way on the great thought of justificaton by faith. On Wednesday night Rev. L. P. Ludden, D. D., delivered the sermon to a delighted audience. On Thursday night a fellowship meeting was held, and many of the local pastors were present to bear their congratulation and encouragement to the excellent work that has been and is being done in this great and growing center. On Friday night the writer spoke to a very attentive gathering of people. On Sunday morning, the 26th, the new temple was dedicated to the service of Almighty God, amid the singing and rejoicing of a people that had worked hard in faith and prayer for this day that marked the climax of five years of devoted labor. The dedicatory sermon was delivered by the writer, and the consecration of the house and its symbols was under the direction of the pastor, Rev. H. M. Leech, Dr. Ludden assisting. Sunday evening brought the services, as arranged, to a close, with Dr. Ludden as the preacher.

The growth of St. Mark's has been wonderful in many respects. It was five years ago, the 26th of January, that the first service was held and the church was organized on the 25th of the following February with 26 members. There are now 280 baptized members. Their church property as it now stands has cost $27,000. The congregation has been practically free of all the ups-and-downs that go to make up the records of most missions, and in the midst of the building there has been uppermost the one supreme purpose of building a house to the worship of God that has Peace written upon its every window and pillar. This unanimity of thought and purpose will go far in the advancement of this work during the coming years, and we believe that a people of such type will see to it that all bickerings and factional difference will be cried down as soon as they appear. God must prosper a people who hold as their motto, "No strife, but harmony must be our ruling passion."

The pastor and his people are to be congratulated now upon the great work that they have been permitted to do, and the richness of the church in all its appointments will stand for long years as a monument to their zeal. The structure is an exact pattern of the old Tudor Gothic and is convenient to a fault. The windows are of most beautiful designs and the sanctuary is roomy and well arranged. It is a building that attracts the attention of the public, and the city has shown a deep interest in its construction. The business men and all have aided nicely in offerings to it, and it has thus brought a blessing to the whole community and will through coming years influence the life of many outside the church as well as within it.

A. B. LEAMER.

Spring Medicine

There is no other season when medicine is so much needed as in the spring. The blood is impure and impoverished—a condition indicated by pimples, boils and other eruptions on the face and body, by deficient vitality, loss of appetite, lack of strength.

The best spring medicine, according to the experience and testimony of thousands annually, is

Hood's Sarsaparilla

It purifies and enriches the blood, cures eruptions, builds up the system.

Get it today in usual liquid form or chocolated tablets known as Sarsatabs.

HONOR ROLL.

Churches that Have Increased Pastor's Salary.

301. Lutheran church, New Berlin, Pa.
302. Rebersburg, Pa., Pastorate.
303. Woodsboro charge, Woodsboro, Md.
304. Trinity church, Pasadena, Calif.
305. Zion church, Buffalo, N. Y.
306. St. James church, Westboro, Mo.
307. E. Kishacoquillas charge, Milroy, Pa.
308. Salem charge, Westminster, Md.
309. Davidsville charge, Davidsville, Pa.
310. West Manheim charge, Pa.
311. Zion's church, Liberty, Ill.
312. First church, Mansfield, Ohio.
313. St. Paul's church, Newcomerstown, O.
314. St. Matt. Ch., Chester Springs, Pa.
315. White Deer Valley charge, Montgomery, Pa.
316. St. Paul's church, Ardmore, Pa.
317. German Lutheran, Hanover, Kan.
318. German Lutheran, Holland, Ia.
319. St. Mark's church, Newport, Ky.
320. Lutheran church, Mt. Union, Pa.
321. Zion church, Everett, Pa.
322. Nittany, Pa., charge.
323. Moxham church, Johnstown, Pa.
324. Scalp Level, Pa., pastorate.
325. First church, New Kensington, Pa.
326. St. Paul's church, Lionville, Pa.
327. First church, Beardstown, Ill.
328. St. James' church, Ashland, Pa.
329. Lutheran church, Duncansville, Pa.
330. Lutheran ch., Mt. Holly Springs, Pa.
331. Zion church, Lebanon, Pa.
332. First church, McCool Junction, Neb.
333. Orangeville, Ill., pastorate.
334. Mt. Joy charge, Gettysburg, Pa.
335. First church, Braddock, Pa.
336. Lutheran pastorate, Glasgow, Pa.
337. Bethany church, Central Bridge, N.Y.
338. St. Matthew's, Schuylkill Haven, Pa.
339. Luth. church, Mt. Holly Springs, Pa.
340. Ravenswood church, Chicago, Ill.
341. Zion church, Hollidaysburg, Pa.
342 Emmanuel church, Chatham, N. Y.
343. Hebron church, Leechburg, Pa.
344. Trinity church, Keyser, W. Va.
345. Lilly, Pa., pastorate.
346. First church, Cincinnati, Ohio.
347. Emmanuel church, Etna, Pa.
348. St. Paul's church, Denver, Colo.
349. McClure charge, McClure, Pa.
350. Oshkosh charge, Neb.
351. ———?

Re-dedication at Myersville, Md.—After undergoing extensive enlargement and renovation, the Sunday-school room of St. Paul's Lutheran church, Myersville, Md., was re-dedicated on Sunday morning, March 19th. The result of the faithful and united labors of the Sunday-school and church membership under the wise guidance of Rev. James Willis, the devoted pastor, is most gratifying to all. In the arrangement and adaptation to the needs of the Sunday-school, the rooms of both the primary and advanced departments are perfect gems.

Notwithstanding the inclement weather, a large attendance greeted the services of re-dedication. The sermon in the morning was preached by Rev. Chas. Reinewald, D. D., of Emmitsburg, Md., on the theme, "The Preciousness of the Church." This was followed by a clear statement of the extent and cost of improvements made by the school and congregation, and the solemn service of re-dedication, in charge of the pastor. Rev. U. S. G. Rupp, of Frederick, Md., preached in the evening from Ps. xcvi. 6—"Strength and beauty are in thy Sanctuary." The messages of the day received appreciative attention.

Following is the financial status of the improvements: Total cost of improvements to Sunday-school room in cash, $541.64; free labor, $200—total $741.64; cost of brussels carpet for audience room, $232.25; total cost of church renovation, $973.89. A new communion table and reading desk are also being provided, with certain other additions, which will aggregate a total cost of $1,000.

It was a glad day for St. Paul's and its noble, generous people and earnest, consecrated pastor. With the Psalmist all are led to exclaim, "The Lord hath done great things for us whereof we are glad." C. R.

Installation at Gallitzin, Pa.—On Wednesday evening, March 22d, Rev. William Hoffmann was installed as pastor of the Gallitzin, Pa., charge, composed of Gallitzin and Cresson churches. The installation service was held in St. John's church, Gallitzin, and was conducted by Rev. D. P. Drawbaugh, president of Allegheny Synod, and Rev. Ernest Roedel McCauley, pastor of Grace church, Altoona. The former delivered the address to the congregation and the latter to the pastor.

The congregation was large and enthusiasm manifest on all sides over the new relation. This is the second time Rev. Hoffmann has been pastor at Gallitzin, which bespeaks the very high esteem in which he is held by the Lutherans and the people of the community. During his former pastorate four years ago, the beautiful St. John's church was built. Now, after an interim of a year and a half, during which he felt called upon to accept work in the west, he has been called to resume the good work so auspiciously begun under his ministry.

The Gallitzin-Cresson charge is one requiring peculiar talents, as the Gallitzin congregation still requires German preaching. Brother Hoffmann, who is equally at home in the German and English languages, besides being a man of fine business qualifications, is proving himself the man for the place. The very churchly, substantial and beautiful building at Gallitzin is witness to the devotion and sacrifice of the earnest band of workers there, and the enthusiasm and zeal of the young congregation at Cresson will soon be rewarded by a substantial church property.

Re-dedication at Middleburg, Pa.—The Emmanuel Lutheran church of Middleburg, the Rev. J. M. Guss, pastor, was re-dedicated March 26th. Middleburg is the county seat of Snyder county, and is a very wealthy town for its size, and a stronghold of Lutheranism. To a Pittsburger it seems almost incredible that there is no Presbyterian church in the whole county.

The above church is by far the strongest in the town, numerically and influentially, and financially as strong as all the other churches combined. This congregation built six additional Sunday-school rooms to their already well-arranged and up-to-date equipment. To the auditorium they built an extension providing a place for the altar and a pipe organ to be installed in the future. The effect is churchly and beautiful in the extreme. The whole building was refrescoed, re-carpeted, and revarnished, and an electric lighting system installed. Two very beautiful pictures were frescoed upon the walls. The one, Christ in Gethsemane, the other, Christ and Mary after his resurrection. The Sunday-school rooms and the auditorium are separated by sliding doors, and when open present a scene beautiful as well as most convenient and commodious.

The entire cost was $5,470. The writer preached both sermons and had charge of the offerings, which amounted to $5,700—$230 more than necessary to meet the obligation. This was made possible by the good work of the pastor and church council prior to the day of dedication. But six months were given in which to pay the pledges. This, in the writer's judgment, is just six times wiser than to give three years, as many churches do. Of the $5,700 subscribed, fully $2,500 were in hand at the close of the evening service. The pastor performed the act of dedication according to the form of our Church.

In addition to their church and Sunday-school equipment, they have an excellent parsonage, with electric light and all other modern conveniences. Brother Guss and his good helpmate are the right people in the right place. Both pastor and people are happily united, and their future is radiant with hope.

Post-dedicatory services were held the following week, at which time neighboring pastors and a son of the congregation officiated. C. B. KING.

Lutheran Educational Conference.—At the second Lutheran Educational Conference to be held in the Theological Seminary at Gettysburg, Pa., on April 19th and 20th, the prepared program includes the following: Wednesday evening, Address of Welcome, by Prof. J. A. Singmaster, D. D.; address, "How Harmonize Christian Standards and the Modern Educational Trend," Rev. J. A. Morehead, D. D.; address, "The Religious Care of Lutheran Students in Non-Lutheran Institutions," Rev. H. R. Gold. On Thursday, paper, "Some Problems of College Government," Rev. J. H. Harms, D. D.; paper, "The Academy and High School as Sources of Supply," Prof. O. F. Bert; paper, "The Relation of Trustees and Faculty," Prof. F. P. Manhart, D. D.; paper, "How Meet Demands for Vocational and Technical Training?" Prof. W. A. Granville, Ph. D.; paper, "The Ideal Theological Curriculum," Prof. H. E. Jacobs, D. D.; paper, "The Unification of Lutheran Higher Education," Prof. V. G. A. Tressler, D. D., Ph. D.

Entertainment will be provided for those who attend the conference. Notice should be sent in advance to President Granville.

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Devotional and Practical.

THE PAST.

BY EARL S. RUDISILL.

Oft when my daily toil is done
And night doth draw her gloomy hood,
In blissful silence and alone
I sit in meditative mood.

Then thoughts of days long since gone by,
In multitudes, come to my mind;
The present from me seems to fly,
To all about me I am blind.

Ofttimes, meth'nks, while there I sit,
I live in childhood's golden dream;
As through my mind its happenings flit
I'm carried quite away, 'twould seem.

But all my thoughts are not so sweet.
The mem'ries of some ill-spent hours
It seems that I am bound to meet,
And be cast down beneath their pow'rs.

I wonder why I strayed aside
Far from the straight and narrow way,
And think of One who doth abide
In changeless goodness through each day,

What record to His throne above
Is carried by those moments past;
Is my page bright by deeds of love,
Or by transgressions overcast?

Oh, well I know that on that sheet
Are many blots of grievous sin,
Which, at the gates above, my feet
Would keep from ever ent'ring in.

O God, wilt Thou each blot erase?
Make Thou my record purest white,
And let me henceforth, by Thy grace,
E'er serve Thee, Lord, aright.

Pennsylvania College, March 14, 1911.

TRUST GOD'S RIGHT HAND.

A devoted worker in the Salvation Army once called on me, and during an interesting conversation about African work and workers, related a most beautiful incident, which I think will interest our readers. She herself had entered into fuller blessing, and was being mightily used of God to the colored people, many of them on her father's estate; but there was one old Mozambique washerwoman, very poor and very weak, whom she had led to Jesus, who seemed to have fuller joy than she had herself, whose face beamed with holy gladness, and whose one delight was to "tell about Jesus"—how he lived, how he loved, how he died.

One day this lady questioned her. "How is it you seem to have more joy and more peace than many of us?"

"Well, missus, it's because I lives out of the right hand of God, and you lives out of his left."

"How do you make that out?"

"Why, missus, when you wants money, you just goes to your bank or your purse, or when you wants a dress you can get it from the shops; but when I am too weak to wash and there is no food in the cupboard and no money in the teacup, I just knock at heaven's gate, and I gets things first hand, for some food is put on my table; or when my old gown won't last any longer, and I says, 'Lord Jesus, thy Book says needs supplied, and I only need one gown to cover me till I gets the white robe in the glory land.' And, missus, the gown comes right along all in good time, and I am that happy at his caring for a poor old crittur like me that I bubble over with joy and I can't be sad. And, missus, if you have a need that he only can supply, if you knock loud enough and wait long enough, he'll give it to you out of his right hand."

What a lovely lesson for God's hard-pressed workers to learn. Look up, child of God! You, with those scanty means and, perhaps, many mouths to feed, toiling away in some shady corner, can you not trust God's right hand? He has no favorites, and if he can feed and clothe a poor Mozambique washerwoman, he can do the same for any one of his children. "If"—of course, we must fulfil God's condition—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Abiding and obedient children—those who live in his presence, doing his will—they shall not want any good thing.

A Swedish countess said to me when in Switzerland some years ago: "Difficulty draws me nearer to God, and my difficulty is that none of my children are converted; but although I get alone three times a day and talk to God about them, he never wearies, but receives me graciously, and assures me that my heart's desires shall be gratified, and I am perfectly satisfied."

The man who can really pray has nothing to fear. He thinks no unkindly thought of his fellow-men, says no bitter word that could harm any one, and does nothing but the will of God. Shall we not pray: "Oh, Lord God, lest we fail to be all that we ought to be, and thou canst not use us to the very utmost of our capacity, take us into thy school—put us, if needs be, on the lowest form, and teach us how to pray; so that when we knock at heaven's gate in the hour of difficulty, and in the more trying hour of success, thou wilt open and supply our needs out of thy right hand."—Mrs. Walter Searle, in "The Life of Faith."

A BLESSED CHRISTMAS MESSAGE.

This is the story of a Christmas basket sent out by the First Lutheran church of Cincinnati, O., as told by its parish paper:

On one of the streets not far from our church lived a widow with her three children whose daily occupation was to launder in the homes of residenters on the hilltops. She paid the family who lived across the hallway so much a day to care for the three children, one of whom attended school. In the evening she sewed, washed, ironed, cooked supper and cleaned her rooms; these were kept neat and clean. The week before Christmas the different patrons sent word that they would not need her services until the first of the new year, and this was a relief for she herself became bedfast through an attack of grip.

The day before Christmas she dragged herself out of bed to take the children to the Children's Home, for there was nothing to eat in the house nor a possibility for her to earn any money to procure food. While dressing she had become weak and was resting on the side of the bed when a knock came upon the door. The mother heard it and thought, "Why open the door and display our poverty?" A second knock followed and she thought, "How can I bid any one come in?" A third knock came and she thought, "Well, it cannot be a message of more hardships," and she opened the door. There stood the postman with a postal asking her to call for a basket at the First English Lutheran church at 4 o'clock. Choked with tears, as she referred to it, she said, "I never can thank the people of the church, and no one knows what that postal card said to me and my hungry children." The basket tided over and brought its Christmas message.

A WARNING TO MANY

Some Interesting Facts Regarding Health Statistics.

Few people realize to what extent their health depends upon the condition of the kidneys.

The physician in nearly all cases of serious illness, makes a chemical analysis of the patient's urine. He knows that unless the kidneys are doing their work properly, the other organs cannot be brought back to health and strength.

When the kidneys are neglected or abused in any way, serious results are sure to follow. According to health statistics, Bright's disease which is really an advanced form of kidney trouble, caused nearly ten thousand deaths in 1909, in the state of New York alone. Therefore, it behooves us to pay more attention to the health of these most important organs.

An ideal herbal compound that has had remarkable success as a kidney remedy is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy.

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Swamp-Root is sold by every druggist in bottles of two sizes—50c. and $1.00.

Home and Farm.

HOME.

A man can build a mansion
And furnish it throughout;
A man can build a palace
With lofty walls and stout;
A man can build a temple
With high and spacious dome,
But no man in the world can build
That precious thing called home.

It is the happy faculty
Of women far and wide
To turn a cot or palace
Into something else beside—
Where brothers, sons and husbands tired,
With willing footsteps come,
A place of rest, where love abounds,
A perfect kingdom, home.

ECONOMICAL USE OF MEAT IN THE HOME.

Studies of the food habits of people living in the temperate and warmer regions of the world, where animal and vegetable foods are both found in abundance and where there is opportunity for choice, shows that, while vegetable foods—cereals, succulent vegetables, and fruits—compose the greater part of the bulk of the diet, animal foods—dairy products, eggs, meat and fish—almost invariably enter into the bill of fare. For many reasons it seems fair to conclude, with the majority of the physiologists, that this widespread habit is the result of experience and that it has its foundation in bodily needs. From the earliest times, in fact, man has used animal foods, and his whole body structure is adapted to the use of such articles of diet. Though some, for various reasons, do not favor the eating of flesh, the consensus of opinion among physiologists who have given special attention to the subject is that flesh foods are a wholesome and normal part of the diet.

Of course, it is possible to overeat of these foods, but so it is to overeat of such foods as butter, or olive oil, for example; so in meat eating, as in other food habits, moderation is desirable. This is particularly the case for those who live sedentary lives involving little muscular work. Such people naturally select and seem to need less meat and other foods than those who lead out-of-door lives and do hard manual labor. The man of sedentary life, if he has the food habits of the average American family, would ordinarily take a moderate portion of meat or fish—a chop or a cutlet or a slice of roast beef—once a day, or a somewhat larger quantity divided between two or all three meals. Such a quantity would weigh from 3 to 5 ounces, an amount certainly not large. The heartier man, who leads a vigorous life in the open air, would naturally relish more meat just as he would want more bread, butter, and other foods than the man with little active work. The fact that some persons eat more meat than the circumstances of their lives demand should not be taken as an argument against meat-eating in general.

According to statistics compiled in the Office of Experiment Stations, meat furnishes about 16 per cent. of the total food consumed in the ordinary American family, about 30 per cent. of the protein desirable in the average diet, and 60 per cent. of the energy-producing fats. It is possible to obtain all of the necessary protein and energy from other materials, but for many reasons it is doubtful if such a proceeding would be either desirable or agreeable for the average person. Exactly how much meat should be eaten is a difficult matter to determine; probably if one meat dish is served a day, and other materials supplying protein, such as milk, eggs, beans, or similar foods, are also used, there is little danger of getting too much meat or too little protein. It is, of course, possible to eat meat dishes less frequently, or, as noted above, to omit meat from the diet altogether, if one so desires and the diet is so arranged that it remains well balanced.

Meat is in general one of the most digestible of food materials. Recent experiments indicate that all kinds are thoroughly digested, less expensive cuts as well as the more costly.

Meat is undeniably one of the more expensive items in the food bill of the ordinary family, and for this reason it is important that it be bought and used to the best possible advantage. In rural communities co-operative slaughter-houses and storage-houses are often useful not only in reducing the cost of meat, but in making fresh meat available in summer. If the size of her family or her storage facilities warrant, the housekeeper may find it advantageous to buy the whole carcass of a small animal, such as a pig or a lamb, or a large section of beef, thus securing better prices. Carefully following the market and taking advantage of any special opportunity that may offer also helps to reduce the expense of meat for the family in town.

It is also important to reduce waste by using as much as possible of the bone, fat, and trimmings, not usually served with the meat itself. If nothing better can be done with them, the bones and trimmings can almost always be profitably used in the soup-kettle and the fat can be saved for cooking, thus saving the more expensive butter and lard. The bits of meat not served with the main dish or remaining after the first serving can be seasoned and recooked in many palatable ways, or can be combined with vegetables, pie-

[*Continued on next page.*]

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crust, or other materials, and thus the meat flavor may be extended over a large quantity of less expensive food with such combinations. Moreover, smaller quantities of meat can often be bought than would be necessary were the meat served alone.

Different kinds and cuts of meat vary considerably in price. Sometimes the cheaper cuts contain a larger proportion of refuse than the more expensive, and the apparent cost is less than the actual cost of the edible portion. Aside from this the advantage of the more expensive cuts lies in tenderness and flavor rather than in nutritive value. Tenderness depends on the character of the muscle fibers and connective tissues of which the meat is composed. Flavor depends partly on the fat present in the tissues, but mainly on nitrogenous bodies known as extractives, which are usually more abundant or of more agreeable flavor in the more tender parts of the animal. The heat of cooking dissolves the connective tissues of tough meat and in a measure makes it more tender, but heat above the boiling point or even a little lower tends to change the texture of muscle fibers. Hence tough meats must be carefully cooked in low heat long applied in order to soften the connective tissue without unduly changing the fibers. Cooking, especially in water, presents a further danger, namely, the escape into the water of the nutritious material in the meat. In cases where the liquid in which the meat is cooked is to be used, as in soups and some stews, this is of less importance, or it may even be an advantage, but where the meat only is to be used the fact must always be taken into consideration. Not only is the amount of nutritive material in the meat lessened, but the extractives are lost, and with them more or less of the flavor the meat originally possessed. To lessen the chances of loss, cooks frequently sear the exterior of the meat either in hot fat or in boiling water before beginning the long cooking, or tough meat may be pounded or chopped to break down the tissues to a certain extent, and thus permit shorter cooking. Besides using such devices to retain and develop the natural flavor of the meat, other flavors may be added to supplement them. These may be put into the meat before cooking or may be added later in the form of relish or sauce.

Vegetables of distinctive flavor such as onions, carrots, or celery; savory herbs such as parsley, sage, bay leaf or thyme; and materials such as vinegar, pickles, or currant jelly; spices such as pepper, cloves, or "curry" mixtures; and sharp or highly-seasoned meat sauces are all types of flavoring materials which are useful for such purposes and which may be used in a great variety of ways.

In fact, the number of "tasty" dishes which a good cook can make out of the cheaper cuts of meat or meat "left over" is almost endless. Undoubtedly more time and skill are required in their preparation than in the simple cooking of the more expensive cuts, just as more time and skill are required for careful, intelligent marketing than for haphazard ordering; but the real superiority of a good cook lies not so much in the preparation of expensive or fancy dishes as in the attractive preparation of inexpensive dishes for every day and in the skillful combination of flavors.

Some housekeepers seem to have a prejudice against economizing in such ways as those here suggested; but if the comfort of the family does not suffer and the meals are kept as varied and appetizing as when they cost more, little ground for the feeling exists. Surely it is not beneath the dignity of any family to avoid useless expenditure, no matter how generous its income, and the intelligent housekeeper should take as much pride in setting a good table at a low price as the manufacturer does in lessening the cost of production in his factory. — Farmers' Bulletin 391, U. S. Department of Agriculture.

COLD STORAGE FOODS

The New York Legislature Passes Bill Limiting to Six Months the Time in Which Foods May Be Held in Cold Storage.

Following a spirited debate the New York General Assembly on March 8th passed a bill limiting to six months the time during which food may be held in cold storage warehouses.

Of course this is a step forward in the protection of the public from impure or poison-infected foods. As a matter of fact, however, very few people will care to eat foods that have been in storage six months—if they know it.

The cold storage proposition involves two questions; first, public health, and second, the high prices of foods. It was shown by the report of the Heyburn cold storage investigation committee in the United States Senate, that six months is the danger period for cold storage of meats. So much for the public health. It was also shown that it was through cold storage that certain great combines were able to corner the supply of eggs, poultry, meat and other food supplies, thereby raising the price of these commodities to the consumers.

It is for these reasons that the public welcomes any evidence on the part of State Legislatures to limit the length of time in which foods can be held in cold storage. As a matter of fact, however, the public can be independent of the cold storage magnates and need not endanger health by eating cold storage foods if they will undertake to give a little study and thought to the food question.

Take shredded wheat biscuit, for instance. Here's a product made out of whole wheat which contains more real, digestible, body-building nutriment than meat or eggs and costs much less. It contains all the body-building, strength-giving elements in the whole wheat grain made digestible by steam cooking, shredding and baking. Two million of these biscuits come fresh-baked, crisp and brown from the beautiful sanitary factory at Niagara Falls every day in the year. Shredded wheat biscuit will keep indefinitely in any climate. Cold storage corporations cannot touch it. Two of these shredded wheat biscuits, heated in the oven to restore their crispness, and eaten with milk or cream, or with fresh or preserved fruit, will supply all the strength needed for a half-day's work or play. They not only supply all the nutriment needed to build the perfect human body, but their continued use keeps the stomach sweet and clean and the bowels healthy and active. Two of the biscuits make a complete, nourishing, wholesome meal at a cost of a very few cents.

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The Family.

THE HILLS OF REST.

BY ALBERT BIGELOW PAINE.

Beyond the last horizon's rim,
Beyond adventure's farthest quest,
Somewhere they rise, serene and dim,
The happy, happy Hills of Rest.

Upon their sunlit slopes uplift
The castles we have built in Spain—
While fair amid the summer drift
Our faded gardens flower again.

Sweet hours we did not live go by
To soothing note on scented wing:
In golden-lettered volumes lie
The songs we tried in vain to sing.

They all are there; the days of dream
That build the inner lives of men;
The silent, sacred years we deem
The might be, and the might have been.

GRANDFATHER'S LAST VISIT.

"It's a letter from grandfather, isn't it?" said little Bess, as she laid the letter in her mother's lap.

"Oh, dear!" sighed Alice, "grandfather never writes except to say that he is coming to make us a visit!"

"I don't know that I would mind grandfather's visits if he weren't so deaf," said Rodney. "I'd rather walk all the way from here to Brompton, than to try to tell him the time of day!"

"He is coming very soon, isn't he, mamma?" asked Alice.

"Yes," her mother answered, laying aside the letter. "We may expect him any time."

"Well, that puts an end to the musicale, and I told all the girls it was to come off next week!"

"But we will have the musicale just the same, Alice. We may change the program a little; grandfather would hardly care for French or German songs."

"O mamma! you certainly don't expect grandfather to appear at the musicale in his old-fashioned clothes—it would be too mortifying!"

"And he'll be sure to make blunders," said Rodney; "a deaf person always does!"

"I wonder what the Delanos will think of Grandfather Clarkson," said Alice. "They have a picture of their grandfather, who died ever so long ago. He is painted in his powdered wig and blue velvet coat. They almost worship that picture!"

"Oh, it is very easy to worship a grandfather in a picture!" said her mother, significantly. "It would be a different matter to have to entertain him for a few weeks!"

"Well, I hope he won't expect me to take those long walks with him!" said Alice.

"I'm afraid he isn't strong enough to take very long walks, dear, but if he is, I can find time to go with him."

"And I suppose to my lot will fall the task of reading the papers to him!" Rodney groaned at the prospect.

"I can find time for that, too," said the mother.

"You, dear mother!" said Alice, beginning to feel a little ashamed. "You remind me of the little red hen, with your 'I will, then!'"

"And what room is the grandfather to have?" asked Rodney. "Your humble servant's?"

"No, I think I shall give him my room," said the mother again. "He will enjoy the wood fire these chilly mornings."

The little group was silent for a few moments. Alice was thinking, "How easy it always is for mother to give up! Still, it must be a sacrifice to give up her own room."

The kindly thought drove the frown from her face, and the mother felt encouraged to unfold her little plan for the grandfather's pleasure.

"I've been thinking," she said, "of one thing we can do for grandfather. He and Aunt Ruth live in that great house, shut in by silence; so, for the little while he is here, let us all speak just as loud as we can."

"I will!" shouted little Bess, beginning at once to act upon her mother's suggestion.

"And always introduce your friends to grandfather," the mother continued, "for elderly people are apt to be sensitive. You needn't feel ashamed for Grandfather Clarkson. I can remember when he was a fine-looking man, and one who liked to be well-informed on all important topics of the day."

"Grandfather!" exclaimed Rodney.

His mother smiled. "Grandfather hasn't always been old," she said. "Twenty years from now I shall be—"

"Not old!" cried little Bess; "don't say it, mamma! Not old, and deaf, and wrinkled like poor grandfather!"

"No, Bess, not so bad as that!" said Rodney. "We won't allow it!"

"Now," said the mother, "we will move that easychair from the spare room in here beside the fire, and have your father's dressing-gown and slippers ready"—she stopped suddenly, wondering how the father, so full of business care, would like the grandfather's visit at the busiest season of the year!

"Oh, there comes grandfather now!" cried little Bess, catching the first glimpse of a solitary figure coming down the street—a tall, spare man, bowed with the weight of years. His clothes were of old-fashioned broadcloth, and were none too good a fit. His high silk hat or beaver, as he called it, had done duty many years.

He tottered along, carrying his old-fashioned carpet-bag, while over his arm hung his dark blue traveling-cloak.

"Poor old grandfather!" said the mother. "It may be his last visit! Do remember about speaking loud. Now, let us all run pell-mell downstairs and give him a good welcome."

Before the grandfather had time to ring the bell the door was opened, and at the first glance he saw and felt a welcome in their smiling faces and outstretched hands. They led him to the arm-chair beside the fire.

"Well, well!" he said; "it's worth while to take a long journey to get such a welcome as this! Aunt Ruth thought 'twas too much for me to undertake; for there's no denying," he said, shaking his head slowly, "that I'm growing old!"

"You're not so old but that I love you!" shouted little Bess, delighted that grandfather heard her, for he nodded and smiled.

When the busy father returned at night he welcomed the grandfather kindly, but he was tired and preoccupied. Grandfather could not hear a word he said, although he had heard the mother and children all day long.

Before many days had passed, indeed, grandfather had come to a happy conclusion. "I do believe," he said to Mrs. Clarkson, "that my hearing is coming back. I can hear every word that is said. Aunt Ruth will be glad to hear that, for there's no denying it is hard to talk to a deaf person."

When the evening appointed for the musicale arrived, it was found that the French and German songs had given place to such old favorites as "John Anderson, my Jo," "Oft in the Stilly Night," and others of their kind, and no one enjoyed the sweet young voices more than grandfather. Later, when the guests were gone, and the family lingered beside the fire to "talk over the party," grandfather praised the mannerly young men and the pretty, kindly-spoken girls.

"It's all nonsense," he declared, "to say the young folks have no manners nowadays. Why, bless you! the girls dropped the prettiest courtesies, for all the world like your grandmother when I first knew her, years ago. And it made me feel young again to hear those boys talk to me as they did. My hearing is coming back—that's certain."

Next Sabbath, Mrs. Clarkson was unable to go to church, so the young people escorted grandfather. The church was full when they entered, the old gentleman leaning on Rodney's sturdy arm.

Mabel Delano, who sat directly

opposite, seemed very much interested in the stranger. After the service Rodney lingered to introduce grandfather to the minister, while Alice walked home with little Bess.

Directly in front of them were Mrs. Delano and Mabel. Alice heard the young lady say:

"Mother, did you notice Mr. Clarkson's father. He is deaf, and I couldn't help watching him, trying so hard to hear, when so many of us turned a deaf ear to those life-giving words. And when he sang, 'Praise God, from whom all blessings flow,' in that weak, quavering voice, I could have cried!"

Meantime, these were happy days for grandfather. He felt the newness of life and the spirit of hopefulness that comes with the bright spring weather. Moreover, every one seemed determined to make his visit delightful, and no one noticed that the busy father had so little time to spare.

But the grandfather, with the sensitiveness of age, had felt that his son had neglected him, and said one day to Mrs. Clarkson that he wished he saw more of "his boy."

"Why," said she, "I'm sure he would be delighted to have you go to his office and talk with him."

"Do you think so?" he said, his face brightening.

A few moments later grandfather started for his son's office.

No sooner had he gone than Mrs. Clarkson ran to the telephone and called her husband. Never had a gentler, kinder message swept the wires; and it is but just to say the whispered hint was very well received.

Grandfather returned delighted. After that he spent several pleasant evenings with his son. At last his visit had received its crowning grace.

On a pleasant May evening grandfather started on his journey home. Among the young people at the station to bid him good-bye was Mabel Delano, who brought him a large bunch of roses.

"Why, they're the old-fashioned 'double-velvet'!" exclaimed grandfather. "I haven't seen one for many years."

As he took the young girl's hand in his she bent down and kissed him softly on his wrinkled forehead.

"You can't believe how happy you've all made me," said grandfather. "No, Alice, 'twasn't a little thing to do, to make an old man happy for one long month. I shall never forget this visit, and 'twill always be a blessed memory to you all."

He rose, and folding his daughter to him, raised his trembling right hand above the little group beside him. "God bless you!" he said, in faltering tones. "Aye! and ye shall be blessed!"

Uneeda Biscuit
The Grocer's Answer
"No, Madam, we don't sell soda crackers by the pound any more.
"No matter what precautions are taken, bulk soda crackers absorb dust and moisture. In a few days the crackers become musty and soggy, and taste like most anything except a good cracker.
"If you want a light, dainty soda cracker—a cracker that tastes as if it just came from the oven, then take home a box of Uneeda Biscuit.
"These soda crackers are crisp and full flavored throughout.
"When you get them home, open the package and you'll see how fresh, firm and flaky the moisture-proof packagekeeps them."
Never sold in bulk
5¢
In the moisture-proof package
NATIONAL BISCUIT COMPANY

He sank into the seat, overcome at the thought that this was a last parting.

A few days later came a letter from Aunt Ruth, telling them that her father had made the journey as comfortably as possible; his fellow-travelers had been very kind—one gentleman even taking the trouble to see him safely home. "As for father," she added, "he seems ten years younger for his visit, and I don't know when he has been so happy."

Some time later, just in the heat of the summer, the same little group gathered in the mother's room, where a few months before they had discussed the grandfather's coming. On the table lay the summons bidding them to Newkirk; the grandfather was failing fast. Over the mantel the sweet face of the grandmother in her youth and beauty smiled down upon them.

Alice and Rodney were thinking, "If it hadn't been for mother, how much we might have had to regret! Now we can always remember how happy he was here."

Little Bess would not be comforted. She had planned to spend a happy fortnight with her grandfather at the old homestead. She had so many things to tell him, so much to ask him. He had promised to show her the oriole's nest in the elm tree. She couldn't imagine the old-fashioned garden without grandfather.

From time to time, in their hurried preparations, they spoke of him—and always as poor grandfather. Though even then, perhaps, all things were his—hope, youth, strength, and even life immortal.—By Janet Ogilvie, in "The Youth's Companion."

Young Men's Column.

IF.

If every man should do the things the "other man" should do,
Attack the hoodlum, catch the thief, and watch the rascal crew,
We'd have a perfect city, and a perfect country, too,
A sober land, an honest land, where men are good and true;
There'd be no more misgovernment nor graft nor mobs to rue,
If every man would do the things the "other man" should do.
If every man would think himself to be the "other man,"
Become his own reformer on a self-respecting plan,
And calmly, boldly, set himself to do the thing he can,
Nor wait to find some other one to push into the van.
The world's entire iniquity we'd put beneath the ban,
If every man would think himself to be the "other man."

—Christian Endeavor World.

THE FORTY FAMOUS WRESTLERS.

It was in the third century, an old church history tells us, that a legion of Roman troops lay encamped in the dead of winter on the shores of an Armenian lake.

The sun had gone down and night was falling when the soldiers were drawn up in line to hear the imperial edict ordering all men in every place, on pain of death, to pour a libation before the image of the Emperor, in token that they acknowledged the ancient gods of Rome.

It was a strange scene, the flaring torches, the ranks of men with set, stern faces, the officers standing near the rude altar, the ensigns of Rome fluttering in the bitter wind, and beyond the dark and terrible lake on which, if any refused to obey, he would be sent naked to meet his death in the long winter night.

One by one the soldiers filed past the image of the Cæsar and poured out the libation.

But now, a soldier, young, stalwart, straight, stepped out of the line and with high uplifted face said: "I own no allegiance before that to my Master, Christ," and stood aside. The line filed past, and another and another stepped out, until there stood together forty soldiers so strong, so daring in every deed of courage or feat of arms that they were called by their comrades the "Forty Famous Wrestlers."

The Roman general stood aghast. "What is this?" he cried. "Do you understand what awaits you there?" and he pointed to the lake. "A dreadful death to wander there the long night through because you will not pour a few drops of wine before the image of the Cæsar. You need not believe in the gods of Rome. I do not believe in them myself—but surely your Christ does not require this of you, and do you think I am going to lose my forty best soldiers for such a whim? To-morrow at evening the ranks will form again. If you obey—well; if not—the frozen lake. Throw not your lives away."

They were young, the forty wrestlers, and life was sweet. Each heart held the thought of home, a little home 'mid clustering vines and olive trees, where father, mother, wife and children waited for them. Life was sweet, and death upon the lake was cruel, and the pouring of the libation a little thing. Would the Christ care?

The short winter day was drawing to a close as the legion formed in line. Again the torches flared and the eagles of Rome looked down upon the solemn scene. No word was spoken as the soldiers filed silently past, pouring the libation. But when the first wrestler's turn came, he stepped quietly out, and the light upon his face was not that of the fitful torches, but the light of the other world. Taking off his helmet, he laid it at the feet of the general, with his sword and his spear and shield. On them he laid his cloak, his tunic and his warm, close-fitting under-garment, then turned to the lake, singing in a clear, sweet voice as he went to his death:

"Forty wrestlers wrestling for Thee, O Christ,
Claim for Thee the victory and from Thee the crown."

The second followed, and his comrades, dumb with wonder, watched him lay down the arms he had so gallantly borne, lay down his garments and his life, and go on the dark and gloomy lake of death singing, too:

"Forty wrestlers wrestling for Thee, O Christ,
Claim for Thee the victory and from Thee the crown."

Another and another followed till all the forty soldiers were out upon the lake and forty voices had taken up the triumph song.

Slowly the night wore on, and the guard in the house on the bank, where warmth, clothing, food and drink were waiting for any who might turn back, heard the song grow fainter and more faint as one by one the voices failed. At last, just at dawn, one wrestler came creeping back, but even as he lifted his hand to deny his Lord he fell lifeless. Then the guard, who could not bear that that deathless band should be broken, took off his helmet, and laying down his shield and spear and garments, went out to join them, singing exultantly:

"Forty wrestlers wrestling for Thee, O Christ,
Claim for Thee the victory and from Thee the crown."

It happened many hundreds of years ago, and yet that triumph song rings down to us across the centuries as clear and sweet as it did upon the ears of their Roman comrades that awful night.

You hear it, don't you, boys, that song so steadfast, so loyal, so loving, and your hearts thrill at the courage that dared it? "But things like that don't happen now," you say, "and there's no chance for a boy to do a deed like that." And yet, if you have the hero's spirit, some day the hero's chance will be yours, too.

Already the voices of the world are calling you to its service and its rewards of fame, wealth, power, pleasure, and you may not even ever have heard that other voice calling you to a life of service in the ministry of the gospel—that call for wrestlers for Christ in heathen lands, in lonely mountain hollows, in the slums of the great cities, the plains of the Far West, the cold lands of the North. This is no call for the weak or lazy boy who seeks the easy way and pleasant things of life. It is a call for the bravest of you, the boy strong in mind and body, the boy whose spirit, like that of the Roman guard, can answer to the triumph song and go out to join the wrestlers for Christ.

What would it not mean to the world if forty boys, the strongest, the brightest, the bravest, should undertake this high advantage of wrestling for Christ, answering like the Roman soldiers that day so long ago:

"Forty wrestlers wrestling for Thee, O Christ,
Claim for Thee the victory and from Thee the crown."

—Mildred Welch, in "Presbyterian of the South."

INVENTOR AND ARTIST.

In his boyhood it was hard to say whether the young Fulton was more the inventor or the artist, but as soon as the war ended he decided that he would become a painter, and went to Philadelphia, then the chief city of the new nation, to study his art. He made enough money by the use of his pencil and

Old Colds Do not know what to take? Then why not find out? Your doctor knows. Leave it all to him. If he says, "Ayer's Cherry Pectoral," then take it. If he says something else, take that. Do as he says. It pays best. J. C. Ayer Co., Lowell, Mass.

by making drawings for machinists, to support himself, and also saved enough money to buy a small farm for his widowed mother and younger brothers and sisters.

Benjamin West, the great painter, had lived near Lancaster, and had heard much of Robert Fulton's boyhood inventions, and he now hunted him out in Philadelphia, and helped him in his new line of work. The young artist met Benjamin Franklin and found him eager to further his plans, and so, by dint of his perseverance and the friends he was fortunate enough to make, he laid the foundations for his future.

When he became a man, the spirit of the inventor finally overcame that of the painter. He went abroad and studied in laboratories in England and France, and then he came home and built a workshop of his own. What particularly interested him was the uses to which steam might be applied, and he studied its possibilities until he had worked out his plans for a practical steamboat. How successful those plans were all the world knows.—St. Nicholas.

"THE MARK OF A MAN."

In his book, "The Mark of a Man," in answer to a letter from an unsatisfied Christian, which he quotes in full, Mr. Robert E. Speer says: "I sent him in reply seven suggestions as to how a conscientious but unsatisfied man may find freedom and peace of heart:

"1. Think about Jesus Christ, and not about yourself.

"2. Do the sort of things for other people that you would do if you loved them.

"3. Do not ever talk of yourself or boast or seek praise or pity. Remember the rules of Archbishop Benson: 'Not to call attention to crowded work or petty failures or trivial experiences. To heal wounds which in time past my cruel, careless hands have made. To seek no favor, no compassion; to deserve, not to ask for, tenderness. Not to feel any uneasiness when my advice or opinion is not asked for or is set aside.'

"4. Do with absolute faithfulness every duty.

"5. Rejoice at all the good you see in others and all the honors they achieve, and admire all that is admirable in all things.

"6. Counteract all beginnings of evil, whether of thought or act, by some positive thought or deed of good.

"7. Do not be impatient. Go on coveting the best and highest, but remember that time is necessary for all things—to separate us from all the past failure and shame and to bring us to the goal—and remember that it will be unconsciously, probably, that we shall draw nearer to it."

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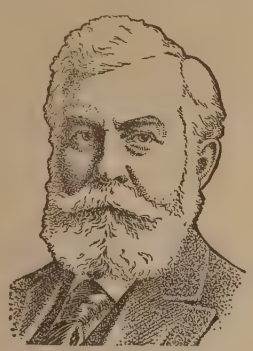

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YOU AND I.

All letters of the alphabet
The righteous way should choose,
But two of them especially
Should mind their Ps and Qs.
A deal of trouble in this world,
And much that goes awry,
Could be prevented easily
By these two—U and I.

If U and I are cross, you see,
There's bound to be a fuss;
If U and I untidy are,
Somewhere there'll be a muss;
If U and I are selfish, there
Will some one suffer wrong;
If U and I rob birds' nests, why,
The world will lose a song.

If some one feels dejected, or
'Tis cloudy for a while,
The sunshine may come back again
If U or I but smile.
If U should grumble, whine or pout,
Or I should snarl and fret,
A storm would soon be raging that
We could not soon forget.

So U, look out, and mind your ways;
And I must likewise do,
And keep a cheery corner where
The skies are always blue.
The A's and B's and E's and O's
Do work that's good and great,
But U and I can do the most
To keep this old world straight.

—Sabbath-School Visitor.

THE BARTLETT PEAR.

A True Story.

BY ELIZABETH K. HALL.

"Mother, do you care much about this little picture? It seems to me, that water-color of the Venetian fishing boat with its painted sail would look much better in this place," said Marian, as she dusted the tarnished frame of a small oil painting, and then stood off and viewed it critically.

"Oh, my dear! My Bartlett pear!" exclaimed mother deprecatingly. "Why, Marian, that has a story that carries me away back to—"

"Salem!" finished the boys in chorus. "Mother's going to tell a story of Salem. Come, Dickey! Come, Polly!"

And before Mrs. Dale had begun to realize to what she had committed herself she was surrounded by an eager audience of four—no, five, for eighteen-year-old Marian was always as eager as the little ones to listen to a story of her mother's childhood in the old city they all knew so well from her tales of it.

"Yes," said Mrs. Dale, "a story of Salem, but not exactly a Salem story; that is, there is not much about the dear old place itself in this one."

"No matter," chirped Dickey, "it's sure to be nice."

"Well," began mother, "I was only twelve years old at that time—"

"Now, mamma darling, don't say I. Tell the story as about Betty. You know we don't any of us like the 'I' stories as well as the 'Betty' stories, although of course they mean the same," added Polly, wisely.

"Very well," assented mother. Then, "It was the summer of Betty's twelfth birthday, and not so very many weeks before that important event when, one hot morning, she and her mother were sitting on the side porch, mother with her mending-basket and Betty reading aloud. It was a way these two had of spending many an hour, for one could not play every hour of these warm vacation days. By and by, it should be turn about; and Betty would take her patchwork while her mother read from the little green and gold book of poetry. And many a stirring ballad or graceful verse was sewed into the parti-colored squares and the long white seam.

"But this especial morning they were not to enjoy themselves in this pleasant fashion long. Betty had dropped her work in her lap and was leaning back in her chair thinking how pleasant it was in the cool corner, with the fragrance of the box borders and the blush-rose bushes all about, and now and then a bit of a breeze with its promise of an east wind later in the day, when Bridget appeared in the doorway with—

"'Sure marm, an' that Tolan boy is at the door; an' they're in some trouble, and do be a-wantin' you.'

"'Oh, mother,' began Betty appealingly.

"'Now, Betty dear," said mother briskly, as she laid down her book, 'of course I must go. And I'll tell you what would be so nice for you to do. Those Bartlett pears are just ready to eat. You know Uncle Tom always takes some to the bank to give to the men there. He would have done so this morning had he known they were ripe. Now you can surprise him by taking over a small basket. I'd go right away."

"Betty groaned inwardly as she looked out on the hot, dusty street. But mother had gone, after a loving little pat on the shoulder and an encouraging smile. A line of the poem they had been reading flashed into Betty's mind:

She doeth little kindnesses, which most leave undone, or despise.

"'That's mother. 'Taint me!' she declared with more decision than elegance. 'But if I've got to go I suppose I might as well start.' And a few moments later she was on her way with a basket—quite a sizable, heavy one on her arm; for when Betty did a favor she chose to do it in good shape.

"'And there are six men at the bank not counting poor old Mr. Southgate,' she said to herself, 'and nice, big, juicy, yellow Bartlett pears will taste good this hot day.'

"The road was long and dusty and warm, but Betty trudged on bravely until Central Square was reached. In the center of that thoroughfare stood an old-fashioned pump and horse trough. Around it one often saw a number of market wagons with their thirsty horses; but to-day it was surrounded by a crowd of boys.

"'Now,' thought Betty, 'I wonder what they are doing. Some mischief, I'm sure.'

"It did look like it, for every now and then a chorus of yells and yelps came from the midst of the group, and the boys appeared to be bending over something held by one of their number. Suddenly he held it up—a poor, little, shivering, dripping puppy. Betty actually sobbed as she saw it, for all animals were dear to her, and a dog—especially an abused dog—never failed to touch her heart.

"Now, Betty was mortally afraid of boys—big boys, strange boys, rough boys like those in the square; so it was a good deal to her credit that with one dash she was in the midst of the group with her hand on the arm of the boy who was about to plunge the poor dog again in the water.

"'Stop, Sam Slocum!' she commanded. 'Don't you dare duck that puppy again, or I'll—I'll—'

"'What'll she do, now?' demanded one of the young rascals with a derisive grin, as Betty searched for her most dire threat.

"'What'll you give us, if we don't?' demanded Sam, with an eye to profit.

"A happy thought struck small Betty as her eye fell on the basket of pears which she had left on the curb-stone before she made her plunge.

"'I'll give you some of the best pears you ever had in your life,' she declared.

"'It's a go!' agreed Sam, dropping the dog, which immediately ran yelping away.

"It was a Betty of the rueful countenance who watched the basket make its rounds and saw her beautiful Bartletts gobbled down by the eager boys, with many ohs and ahs of satisfaction. When it came back to her just one remained in the bottom. Her destination—the bank—was not far away from the square, and she said to herself: 'I suppose I might as well go on and tell them what I meant to do.'

"She was on most friendly terms with all the bank men from the solemn but kindly old cashier down to the youngest clerk, for Uncle Tom had been employed there several years and his niece was a frequent visitor and quite a pet among the men. How they did laugh to-day as they heard her doleful tale! Uncle

Tom took out the pear and, laying it on his red morocco-covered journal, held it up:

"'It's a very fine specimen,' said the cashier.'

"'Shall we each take a bite, Betty, or draw lots for it?' said another.

"'Neither,' said Betty with decision. 'I'm going to take it upstairs to Mr. Southgate.'

"'Whew!' murmured the youngest messenger boy; 'ain't she daring?'

"Now Mr. Southgate was a queer old hermit-like artist who lived in some dingy rooms over the bank. He seldom sold a picture, although those who had seen his work declared that he possessed considerable talent. Neither purchasers nor pupils were encouraged by him, and it was a problem how the poor fellow lived. He apparently had no friends, and was only seen slipping in and out with his scanty purchases, for his studio was also his only home.

"I think, now, that the poor man was only very unsociable and exceedingly shy; but in those days there were many stories told of his queer ways. The children of the neighborhood had various alarming tales to tell connected with him and his doings, and he had really come to be a sort of bug-a-boo to them. I'm sure had he lived during the witchcraft days he would have suffered on Gallows Hill.

"Uncle Tom was almost the only person who had made any headway with the solitary man, but he had done him several little kindnesses, and Betty's sympathy and interest had been greatly stirred by his accounts of his old neighbor.

"So you see why the men of the bank gazed wonderingly after Betty as she climbed the stairs with the great yellow pear carefully balanced on the red book.

"They had not long to wait for her return, for in a few seconds a breathless Betty came flying back.

"'He is an ogre!' she gasped. 'I knocked and knocked, and finally he just put his head out and growled, "What do you want?" And I gave it to him, and the journal, too, Uncle Tom. I was so scared.'

"Uncle Tom whistled. ''Tis to be hoped he won't read it. I'm afraid he might find allusions to himself not very flattering.'

"As Betty walked homewards she said to herself, forlornly: 'Little kindnesses don't seem to work well when I do them. The pears I'd intended for the bank men those horrid boys gobbled. The little dog ran away with never a thank you. And that dreadful old Mr. Southgate I'm sure will just throw his pear out the window and Uncle Tom's book with it.'

"But Betty's reckoning was wrong as to this last. A few weeks later came her birthday; and when she ran down in the morning to find her gifts in their usual place on the top of the piano, what do you think was among them?

"Why, this little oil painting of the Bartlett pear on the red book; and under it was a card which read, 'For the one little girl who ever did me a kindness.'

"I like to think," said mother dreamily, "that the poor old man's later years were a little less dreary than those before; for my—I mean, Betty's—story and her gift, which she proudly displayed to all her friends, quite changed the prevailing idea of him. People came to know him better in his last years, and Betty herself spent more than one hour in the musty old studio, listening to the stories of his student life in Rome and turning over the dusty portfolios.

"We'll keep the pear picture a little longer in its old place," ended mother. — In the Congregationalist and Christian World.

LINCOLN'S SERMON.

Mr. Lincoln often preached what he called "a sermon to his boys." It was: "Don't drink, don't gamble, don't smoke, don't lie, don't cheat. Love your fellowmen, love God, love truth, love virtue, and be happy."

He taught temperance by example and by precept, and on several occasions suggested to young men "not to put thtir enemy in their mouths to steal away their brains." While visiting General Grant's army on the Potomac, an officer asked Mr. Lincoln to drink a glass of champagne, saying: "Mr. President, that is a certain cure for seasickness." Mr. Lincoln replied that he "had seen many fellows seasick ashore from drinking that vile stuff."

While a member of Congress, Abraham Lincoln was once criticized by a friend for "his seeming rudeness in declining to test the rare wines provided by their host." The friend said to him: "There is certainly no danger of a man of your years and habits becoming addicted to the use of wine."

"I meant no disrespect, John," answered Lincoln, "but I promised my precious mother, only a few days before she died, that I would never use anything intoxicating as a beverage, and I consider that promise as binding to-day as it was the day I gave it."

"But," the friend continued, "there is a great difference between a child surrounded by a rough class of drinkers and a man in a home of refinement."

"A promise is a promise forever," answered Lincoln, "and when made to a mother, it is doubly binding."

"AROUND THE HOME TABLE"

Dr. J. C. Jacoby has prepared a second edition, enlarged, of his excellent volume, entitled, "Around the Home Table," which will be ready for distribution April 1st. It contains fifteen chapters, each devoted to topics of primary importance to Christian parents and Christian readers generally. The fundamental doctrines of our Church are treated in a comprehensive and popular style, and many subjects of practical importance, such as the Christian home, marriage, the relation of the home to the Church, true manhood and true womanhood, fill out the general plan of the author. Its title indicates the sphere of its largest usefulness. It is a book for the home and deals with subjects which ought to be familiar to the members of every Christian family. While it is popular in style, it is written with a clear understanding of the best theological literature of our Church. Dr. Jacoby has rendered a service to our Lutheran laity by preparing another edition of his valuable volume on Lutheran doctrine and practice. It contains 365 pages and will sell at $1.00 a copy, net, in cloth. Address, The Lutheran Publication Society.

NEW VOLUME ON FOREIGN MISSIONS

All missionary workers will be greatly pleased to learn of the early publication of a new volume by Dr. L. B. Wolf, entitled, "Missionary Heroes of the Lutheran Church," which will be issued about May 1st by The Lutheran Publication Society. This volume will contain a brief history of the beginnings of Lutheran Foreign Missions, *which were also the beginnings of Protestant missions*, and will continue this history up to the present time, with special reference to the work of the General Synod in India and Africa. Probably the most valuable portion of the book will consist of a series of sketches of great missionaries of our Church. A chapter each will be devoted to the lives of David Ziegenbalg, Christian Frederick Schwartz, Father Heyer, Morris Officer, David A. Day, A. D. Rowe, Dr. John Henry Harpster and Samuel C. Kinsinger. The book will contain about 256 pages of text and 32 pages of portraits and illustrations. It will fill a place of its own in the missionary literature of the Lutheran Church, and satisfy a long-felt want among missionary students. It will be published in neat and inexpensive style at about 75 cents a copy, net, in cloth; 50 cents, net, in paper.

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BOOK REVIEWS.

The Land of Living Men. *By Ralph Waldo Trine. Thomas Y. Crowell & Company, New York. Pp. 302. $1.25.*

Mr. Trine, widely known through his "In Tune with the Infinite" and other books explaining and applying what has come to be called "New Thought", here deals with certain problems of our common human life. These problems are related principally to the individual loss which the people sustain by allowing others to do their governing for them—the loss of wealth that now goes annually into the possession of the few who make matters of government their business, and the resulting corruption, mismanagement, waste, and undermining of the foundations of the free state. The causes of present conditions are considered, as well as the agencies at work quietly and subtly increasing, and aiming to perpetuate, these conditions. While the author does not attempt an exhaustive treatment of the matters discussed, he indicates clearly the methods whereby he believes it will be possible to end this state of things. The remedy, he contends, is in the hands of the people, and he urges that it is time that every one became conversant with and took an active interest and part in public affairs, in order to make our country a real "Land of Living Men." The plea is for a public ownership of the business and resources on which all the people are dependent.

The Miracle of Right Thought. *By Orison Sweet Marden. Thomas Y. Crowell & Company, New York. Pp. 339. $1.00 net; by mail, $1.10.*

The creed of which this book is an exposition is in effect that "whatever the soul is taught to expect, that it will build. Our heart longings are prophecies. They measure the height of our aim, the range of our efficiency." As an example, if we seek to be prosperous, we should look forward to prosperity as an assured fact. Prosperity and success are impossible if the mental attitude is hostile to them. No one can become well-to-do while he expects to remain poor. This is only one application of the theory enunciated. The chapter headings indicate other points made. "Self-Encouragement by Self-Suggestion," "Change the Thought, Change the Man," "The Power of Suggestion," etc. The author has hold of a real truth, but he presses it overmuch.

The Mission Hymnal. *Adopted by the General Convention [Protestant Episcopal] at Cincinnati. The Bigelow & Main Co., New York. 35 cents. $25 per hundred.*

We have examined this hymnal with no little interest. Prepared by the Mission Hymnal Commission appointed by the General Convention of the Episcopal Church in 1907, widespread interest in the work was awakened because of the reported intention to omit from missionary hymns Heber's "From Greenland's Icy Mountains." We are glad to see that it has been retained. The book marks a clear departure in Protestant Episcopal usage, in its combination of standard hymns with what are known as the Moody and Sankey Gospel Hymns. Side by side with "Abide with me," "Jerusalem the Golden," "Jesus, the very thought of Thee," "Lead, Kindly Light," "Savior, when in dust to Thee," we find "Blessed Assurance, Jesus is Mine," "Rescue the Perishing," "Ninety and Nine," "I've Found a Friend," "Take Time to Be Holy" and "Throw out the Life-Line." It is not without significance that a Church which has been wont to emphasize the value of dignity in worship should have come to include in an authorized collection of sacred songs so many upon which the hymnological purists have been in the habit of casting scorn. It is a concession to facts and to practical needs, and the Episcopal Church is to be congratulated upon its recognition that other considerations than a highly cultivated taste in this matter are to be reckoned with. The result is a hymnal that will serve almost any company of worshipers. The selections from the Prayer Book include only the Gloria in Excelsis, Apostles' Creed, Lord's Prayer, a General Confession and eight Psalms.

Education in Sexual Physiology and Hygiene. *By Philip Zeuner, M. D., Professor of Neurology in the Medical Department of University of Cincinnati. The Robert Clarke Co., Cincinnati, Ohio. Pp. 126. $1.00 net.*

This little volume by a well-known member of the medical profession, deals with a subject of great importance to the individual and to society. It is meant to assist parents and teachers, and to offer suggestions to physicians, who wish to protect the young against what is destructive of morals and health. It is written in simple, understandable style and with entire regard for the proprieties.

The Angels of Savonarola. *By Eliza Strang Baird. American Tract Society, New York. Pp. 152. 50 cents.*

The "Angels" of Savonarola are the devoted friends who were faithful to him in his marvelous career in Florence, and among them, in this book, Bernardino Salvati, scion of a noble house, has first place. The book is narrative of the life and labors, the heroic courage and the martyr-death of the great Dominican monk. A splendid volume to put into the hands of the young, and of their elders too. Written in very interesting style.

Our Big Boys and the Sunday-School. *By A. H. McKinney, Ph. D. Fleming H. Revell Co., New York. Pp. 110. 50 cents net.*

One of the serious problems before the Church is how to retain in the Sunday-school the boy who feels that he has outgrown its help. This little volume is an attempt at a solution written by one who is entitled to be called an expert in the religious education of youth. A timely volume for pastors, Sunday-school superintendents and teachers.

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Best American Orations. *Selected by John R. Howard. Thomas Y. Crowell & Co., New York. 35 cents each.*

These books belong to the Handy Volume Classics series, and are excellent in every way. Among the extracts from the "Hundred Best English Prose Writers" will be found characteristic passages from almost all the writers who have contributed to make English literature the splendid thing it is. Among the "American Essays" are productions by Franklin, Alexander Hamilton, Channing, Irving, Poe, Emerson, Thoreau, Hawthorn, Holmes, Longfellow, Lowell, Curtis, and others. The American orators represented in the third volume are Otis, Patrick Henry, Samuel Adams, Hamilton, Washington, John Adams, Jefferson, Randolph, Edward Everett, Hayne, Webster, Benton, Sumner, Clay, Calhoun, Lincoln, Seward, Phillips, Beecher, Grady and McKinley. It goes without saying that in the selection of these extracts, essays and orations, there is room for differences of judgment and taste. But the work is well done, and these books are valuable not only for what they contain but for the stimulus they bring to the reader to go further afield in his literary excursions.

Secular News.

Home.

Fire caused damage of $5,000,000 to the New York State Capitol at Albany.

Democrats are planning a cut of about 40 per cent. in the wool tariff, known as Schedule K.

A State-wide direct primaries bill was introduced in both houses of the New York Legislature at Albany.

The Copper River and Northwestern Railroad, in Alaska, 197 miles long, was completed at a cost of $20,000,000.

The Maine Legislature in both branches reversed itself and ratified the amendment to the Federal Constitution providing for an income tax.

It is now proposed to extend the projected international highway between New York City and Montreal southward to Jacksonville, Fla.

A Moqui Indian chief from Arizona visited President Taft and made a pathetic plea that the government cease its efforts to civilize the Indians.

Dr. D. K. Pearson, the Illinois philanthropist, will on his 91st birthday, April 4th, add $300,000 to his donations, making the total of his benefactions $5,000,000.

The Treasury began business for April with a surplus of $3,000,000 on all ordinary accounts. There was a corresponding deficiency of more than $16,000,000 a year ago.

Three big hotels in New York City were crowded at a luncheon given to 6,000 women missionary workers, to mark the climax of fifty years' endeavor in foreign fields.

Democrats in caucus adopted an economy plan that will result in an annual saving of $182,000 in the running of Congress. New rules for the House were adopted and officers elected.

The first American-Italian Congress, gathered to formulate methods for improving the condition of the Italian immigrants and the accomplishment of a closer unity between the race and Americans, was held in Philadelphia last week.

Justice James A. O'Gorman, of the Supreme Court of New York, was elected to the United States Senate at a joint session of the Senate and Assembly, breaking the legislative deadlock which began on January 16th. He was elected on the 63d joint ballot.

Foreign.

The Loetschberg tunnel through the Bernese Alps was pierced.

Germany's direct cable from Emden to Pernambuco, Brazil, was inaugurated.

The Monarch, English fifth super-Dreadnought, was launched at Elswick.

The Military Tribunal at Cape Haitien, Haiti, condemned 22 political prisoners to death.

Felix Alexandre Guilmant, the famous French organist and composer, died at Paris.

Russia is satisfied with the reply made by China in negotiations relating to Manchuria.

The Japanese Privy Council ratified the treaty of commerce and navigation with the United States.

Sweeping reforms were promised the people of Mexico by President Diaz in his message to Congress.

Sir Caspar Purdon Clarke, former director of the New York Metropolitan Art Museum, died in London, aged 65.

Peru and Bolivia signed a protocol providing for amity pending a submission of their boundary differences to The Hague Tribunal.

There was a violent outbreak of rage against Abbatemaggio, the informer, by the 36 Camorrists on trial for murder at Viterbo, Italy.

Premier Asquith and Ambassador Reid eulogized arbitration at the Albert Hall meeting of statesmen and churchmen in London in celebration of the tercentenary of the King James version of the Bible. President Taft sent felicitations.

The Spanish Cabinet of Premier Canalejas resigned because of the dilemma caused by the debate of the Professor Ferrer case in the Cortes. But the ministerial crisis ended as abruptly as it was begun, Alfonso requesting Senor Canalejas to continue in power.

Obituaries.

Obituary Notices of the members of the General Synod Lutheran churches, not exceeding 100 words, or 15 printed lines, are inserted free. All over 100 words, and all resolutions and poetry, will be charged for at the rate of one cent a word. All notices of more than 100 words not accompanied by remittance will be returned to the sender.

YONT.—At Osterburg, Pa., March 12, 1911, William H. Yont, aged 68 years, 6 months and 22 days.

Funeral services were conducted by his pastor, Rev. H. C. Salem, of St. Clairsville, the following Wednesday, and were largely attended. Mr. Yont was a faithful member of St. Peter's congregation, and will be greatly missed in the church, home and community. He was a great sufferer from paralysis for five years, but bore his sufferings with fortitude, placing his trust in his Savior. May the Lord comfort the sorrowing ones.

In Memoriam.

Louis H. Plett died after a few days' illness of pneumonia, at his home in Elverson, Chester county., Pa., in the 80th year of his age.

He was for many years a member of St. Matthew's Lutheran church, West Vincent. He was an earnest Christian man, the Bible was his study, and he was greatly interested in the welfare of his church, although living at a distance from his own church. He had taught a Bible class in the United Brethren church, and was leader of the choir for several years. The community in which he lived has lost a valuable citizen, as he possessed firmness and determination of purpose, which made him one of the foremost in any undertaking.

Sweetly rest, thy work is done,
The battle fought, the victory won,
And safe within the golden gate
We there thy loving form shall greet.

Among the bright immortal throng
Where loving friends have gone to dwell,
United there we all may be,
From grief and sorrow free.

THE FAMILY.

Acknowledgments.

OFFERINGS FOR FOREIGN MISSIONS IN THE CHURCH AND SUNDAY-SCHOOL.

Report No. 2.

California—Salinas, Our Saviour, $6.50. Total, 1 school, $6.50.

Connecticut—Bridgeport, First, $10.16; New Haven, First, $5. Total, 2 schools, $15.16.

Colorado—Canon City, Trinity, $10.22; Colorado Springs, $20.60; Denver, St. Paul's, $18.75. Total, 3 schools, $49.57.

District of Columbia—Georgetown, $15; Washington, Keller Memorial, $38.62, Church of the Reformation, $30, Epiphany, $14.40, Redeemer, $2. Total, 5 schools, $100.02.

Illinois—Anna, Mt. Moriah, $33; Chicago, Hope, $8, Augsburg, $6.73, Trinity, $2.65; Freeport, First, $6.50; Springfield, Grace, $15.82. Total, 6 schools, $72.70.

Indiana—Camden, St. Peter's, $16; Indianapolis, St. Mark's, $48; Logansport, St. Luke's, $12; Portland, Zion's, $15.38, Bryant, $4.50. Total, 5 schools, $95.98.

Iowa—Muscatine, $55. Total, 1 school, $55.

Kansas—Abilene, Trinity, $12; Atchison, St. Mark's, $27; Greenleaf, Trinity, $7; Wellington, $30. Total, 4 schools, $76.

Kentucky—Louisville, Trinity, $20, St. Paul's, $13.25. Total, 2 schools, $33.25.

Maryland—Baltimore, Grace, $225, Christ, $150, Second, $100, St. Luke's, $16.66; Emmitsburg, Elias, $11.28; Frederick, $103.75; Hagerstown, Trinity, $112; Jefferson, St. Luke's, $12; Oakland, St. Mark's, $25; West Arlington, Our Saviour, $8.58; Silver Run pastorate, $70. Total, 12 schools, $834.27.

Michigan—Detroit, Messiah, $25; Three Rivers, St. John's, $65. Total, 2 schools, $90.

Missouri—Kansas City, Children's Memorial, $5.20; St. Joseph, 20. Total, 2 schools, $25.20.

Nebraska—Davenport, $33.22; Rising City, $17.12; South Auburn, St. Paul's, $8.13; York, $3.35. Total, 4 schools, $61.82.

New Jersey—Bridgeton, Christ, $7.08; Collingswood, $12; Elmer, Friesburg, $8.10; Jersey City, Redeemer, $10, St. Trinitatis, $16; Newark, Trinity, $20; New Germantown, Zion, $30; Trenton, St. Mark's, $14. Total, 8 schools, $117.18.

New Mexico—Albuquerque, St. Paul's, $6; Belen, Zion, $5.70. Total, 2 schools, $11.70.

New York—Berne, $4; Brooklyn, Epiphany, $10; East Schodack, $4.05; Ellenville, $10; Little Falls, $29; Lockport, $13; New York, St. John's, $108; Richmondville, St. Paul's, $46; Syracuse, First, $10; Troy, Gilead, $12. Total, 10 schools, $246.05.

Ohio—Akron, Trinity, $68.22; Ashland, Trinity, $26; Bellefontaine, First, $40.53; Cleveland, C. E. Memorial, $51, Bethany, $6.65; Crestline charge (two schools), $26.14; Dayton, First, $68.68; Jeromesville, $4.90, Stone, $7.64; Lancaster, First, $20.44; Norwood, $18; Orrville, Augsburg, $11.05; Osborn, $12.27, Brandt, $10.05; Springfield, Calvary, $15; Strasburg, $10.51; Tiffin, $35; Tippecanoe City, Zion, $14; Upper Sandusky, $8.50; Van Wert, $65. Total, 21 schools, $519.58.

Pennsylvania—Allentown, St. Matthew's, $35.85; Altoona, Second, $70; Ambler, $15; Arendtsville, $54.61, Flohr's, $29.99; Aspinwall, $10; Bedford, Trinity, $27; Berlin, Trinity, $40; Butler, Grace, $50; Carlisle, St. Paul's, $22.56; Chester Springs, St. Matthew's, $16; Coatesville, Trinity, $34.90; Dillsburg, $27.55; Easton, St. Peter's, $6.64; Emsworth charge, $18.08; Everett, Zion, $33.60; Geeseytown, $5.38; Glen Rock, Zion, $34.87; Hanover, Third, $33; Harrisburg, Memorial, $245, Bethlehem, $66.37, Redeemer, $36.33; Hazleton, $50; Hollidaysburg, Zion, $20; Hummelstown, Zion, $29.78; Lafayette Hill, St. Peter's, $15.50; Lemoyne, $47.40; Loysville, Tressler Orphans' Home, $20.29; Mechanicsburg, Trinity, $26.31, Camp Hill, $25.07; Middletown, $85; Millvale, Christ, $13.29; Milroy, St. Paul's, $17, St. John's, $11; Milton, Trinity, $20; Mount Carmel, $10, St. Paul's, $8; Mt. Union, $8.24; Newry, $9.50, Claysburg, $3.75, East Freedom, $2.71, St. Mark's, $4.18; Newport, St. Paul's, $45.25; Nittany, St. Mark's, $17.25, Zion, $24.22; Northumberland, St. John's, $36.28; North Washington, $12, Annandale, $5; Philadelphia, Reformation, $7; Pittsburgh, Trinity, $56.83, St. Stephen's, $28.05, Temple, $10.53; Pottsgrove, $52, Follmer, $22; Pottsville, $175; Punsutawney, Mt. Zion, $7.90; Reading, St. Peter's, $9.95; Rebersburg, $50; Red Lion, St. James', $1.98, St. Luke's, $6.02; St. Thomas, $11.16, Trinity, $10.66; Schaefferstown, St. Luke's, $22.77, St. John's, $8.34; Schuylkill Haven, St. Matthew's, $90.41; Selinsgrove, Trinity, $18; Shippensburg, Memorial, $34.80; Shrewsbury, Christ, $86.30; Somerset, Trinity, $41.34, Christ's, $24.59; Springtown, Durham, $9; State College, Grace, $21; Steelton, St. Mark's, $10; Thompsontown, Emmanuel's, $29.90, Centre, $6.47; Tyrone, First, $12.11; Upper Strasburg charge, St. Paul's, $10, Salem, $4, Emanuel, $1.22, Zion, $1.93; West Fairview, St. Mark's, $13.53; Williamsburg, Zion, $13.23, St. John's, $6.40, Yellow Springs, $5, Clappertown, $5.25; Williamsport, St. John's, $15; Worthington, $17, St. Mark's, $6. Total, 88 schools, $2,397.81.

West Virginia—Davis, St. John's, $13; Fairmount, Grace, $12; Huntington, St. Paul's, $8.06; Keyser, $8; Martinsburg, St. John's, $30. Total, 5 schools, $71.06.

Wisconsin—Medford, $25.20; Monroe, $5.94. Total, 2 schools, $31.14.

"A Friend," Florida, $10.

185 schools in 19 states and the District of Columbia report offerings aggregating $4,919.99.

Previously reported: 198 schools reporting $6,479.36.

Grand Total—383 schools report offerings aggregating $11,398.35.

Respectfully submitted,

L. B. WOLF, *Gen Sec'y.*

Baltimore, Md., March 20, 1911.

SOMETHING NEW.

Is there anything new under the sun? If there is you may be sure Boggs & Buhl, of Pittsburg, will have it if it is possible for them to procure it. The new thing they now have is a new weave in silk hose. Every woman will feel she must have silk hose to wear with low shoes this spring. You cannot find a better assortment than the stock carried by this firm. Send for their catalogue, which gives full information about silk hose from 50c. to $7.00 per pair. Address Boggs & Buhl, Pittsburg, Pa., Advertisement 1229, mentioning the LUTHERAN OBSERVER.

Temperance and Reform.

A CRISIS.

Why Temperance Workers Should Put on Steam.

BY REV. SAMUEL Z. BATTEN, D. D.

The present hour, it is admitted by all careful students of the situation, is a critical hour in temperance reform.

The temperance wave, which five years ago many believed was sweeping all before it, seems to have spent its force and to be receding.

The liquor men, who three years ago were in a panic over the threatened destruction of their business, to-day are rejoicing over their many victories.

The statistics of the Internal Revenue Collector show that during the last forty years the consumption of intoxicating liquors has increased at a steady and uniform rate, except in several periods of general depression.

During the past two years not a single State has been added to the prohibition column; but during the same time an amendment providing for State-wide prohibition has been defeated in a number of commonwealths.

In Maine the legislature, by a large majority, has voted to resubmit the prohibitory amendment to the people, and many things indicate that a terrible battle is to be fought in this old stronghold of prohibition.

In face of all this the temperance forces stand with broken line and divided in council. There are many organizations of one kind and another, but each is doing that which is right in its own eyes, with little regard for its neighbor workers.

Unless something is done at once, all of the gains of the past five years are likely to be swept away. Worse than that, some large sections of the country are certain to be lost from the temperance column.

Steps should be taken by the leaders of the churches and temperance organizations of the country to hold a "generals' council of war," and plan a systematic, comprehensive, positive, statesmanlike policy of action.

It is not yet too late to save the day; but the hour is critical, and calls for immediate and united effort.—C. E. World.

PROHIBITION LOGIC.

"The saloon differs from all other businesses in that no one regards it as a blessing."

"The saloon is a nuisance, and tolerated only when it is believed to be necessary."

"The saloon cannot be defended at all if the community does not want it."

"The liquor-seller ought to be content to sell where his services are desired, and the manufacturer of liquor ought to be content to dispose of his products among those who desire them."

"If the people of a block object to having a saloon in the block, I think they ought to have a right to exclude it."

"If the people of a ward object to having a saloon in the ward, I think they ought to have a right to exclude it."

"If the people of a town object to having a saloon in the town, I think they ought to have a right to exclude it."

"If the people of a county object to having a saloon in the county, I think they ought to have the right to exclude it, and so on with the state and with the nation."

The foregoing sentences were not penned by an avowed Prohibitionist, but were uttered by William Jennings Bryan in a recent address at Chicago.

They contain, however, the essence of prohibition logic, and if the principles are adhered to, should make of Mr. Bryan a strenuous advocate of prohibition doctrine.

The saloon is no blessing; it is a nuisance. The people who object to it have a right to exclude it. And they are objecting and excluding it all right.—Michigan Christian Advocate.

THE MAINE STRUGGLE.

"The redemption of Maine, of course, depends upon her people, but it is the duty of every one who believes in individualism and the maintenance of reasonable and just policies of government to aid the people of that state in every honorable way to bring to a conclusion the campaign now inaugurated."

The above paragraph is quoted from a current number of a liquor paper. It is only a faint hint at what is sure to happen. The brewers of St. Louis spent nearly a million dollars to re-open Oklahoma to the saloons. There is no question but that the liquor interests in all parts of this country will pour out their money in unlimited quantities in their effort to induce the people of Maine to abolish the prohibition law.

Every purchasable voter in the Pine Tree state will be arrayed against prohibition. The liquor laws and liquor conditions in Pennsylvania will be painted in rosy colors. The name and the fame of Maine for the past fifty years will be blackened by the booze advocates without any regard to truth or decency. If the people of Maine stand firm under the test which shall be placed upon them next September, they will deserve the sincere and everlasting gratitude of every lover of home and decency in this broad land. —American Economist.

EATING FOR THE LOVE OF IT.

Pawlow has given epicureanism in eating strong scientific support, and many of Horace Fletcher's ideas find orthodox justification. The first rule of dietetic conduct, according to Fletcher, is to eat only when one is hungry and to eat only the things from which one anticipates enjoyment. He also teaches that one must eat in the way that gives the greatest sensual pleasure—that is, by thorough chewing and tasting; also serenity of mind, pleasant surroundings at a meal, congenial friends, pleasurable conversation—in fact, everything that adds to enjoyment aids digestion. In other words, the process of digestion furnishes a beautiful illustration of the influence of mind upon matter. The inspiring stimulus is not mechanical, but psychic. The preliminary essential to the orderly assimilation of food is the keen desire for it.—McClure's Magazine.

HOW TO STOP PIMPLES

In Five Days You Can Get Rid of all Skin Eruptions by the New Calcium Sulphide Wafers.

Trial Package To Prove It Sent Free.

Any man or woman gets awfully tired going around with a pimply face day after day. And other people get awfully tired, too, seeing them go around with faces full of disgusting pimples.

If you are one of the unfortunates who can't get away from your pimples, and you have tried almost everything under heaven to get rid of them, take a few of Stuart's Calcium Wafers every day. Do that steadily for a few days, and in less than a week look at yourself in the mirror.

You will then say that Stuart's Calcium Wafers are a wonder in getting rid of the eruptions.

These wonderful little workers contain the most effective blood purifier ever discovered, calcium sulphide.

No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Stuart's Calcium Wafers have cured boils in three days and the worst cases of skin diseases in a week. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

Most treatments for the blood and for skin eruptions are miserably slow in their results, and besides, many of them are poisonous. Stuart's Calcium Wafers contain no poison or drug of any kind; they are absolutely harmless, and yet do work which cannot fail to surprise you.

Don't go around with a humiliating, disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, and breeds failure in your life work. Stop it. Read what an Iowa man said when he woke up one morning and found he had a new face:

"By George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads, and I guess I used everything under the sun. I used your Calcium Wafers for just seven days. This morning every blessed pimple is gone and I can't find a blackhead. I could write you a volume of thanks. I am so grateful to you."

Just send us your name and address in full to-day, and we will send you a trial package of Stuart's Calcium Wafers, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 50c box and be cured of your facial trouble. They are in tablet form and no trouble whatever to take. You go about your work as usual, and there you are,—cured and happy.

Send us your name and address to-day and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 430 Stuart Bldg., Marshall, Mich.

Five persons were arrested at Hamburg accused of supplying information about warships.

Miscellany.

AN EXPERIMENTAL WOOD PULP MILL.

Officials of the U. S. Department of Agriculture have received with satisfaction announcement from the experimental ground wood-pulp mill which the Department has been equipping at Wausau, Wisconsin, in co-operation with the American Pulp and Paper Association, that the mill has begun to grind. The carrying on of the tests now announced as under way was provided for by a special appropriation, placed at the disposal of the Secretary of Agriculture by Congress last winter, to conduct tests of the suitability for paper making of plants and woods which seem likely to become valuable sources of supply of new material.

Secretary Wilson considered that the best use which could be made of this money would be to conduct experiments on a commercial scale, with various kinds of wood. Some of these have already been studied in the laboratory, and found to be intrinsically suitable for pulp manufacture. Indeed, the Forest Service has actually made paper by one of the chemical processes from several of them. But in order to know whether they can profitably be utilized, under present conditions, it is necessary to test them under methods of manufacture comparable to those employed in actual business operations. In particular, it is desired to find out to what extent new woods can be used for ground pulp, the cost of which is usually less than that of chemical pulp.

The Wausau mill has been built especially for the use of the Government for as long as the experiments may require. Its inside dimensions are 40 by 100 feet, and it is equipped with electrical machinery and all necessary apparatus of the most up-to-date type. Part of the equipment is contributed by the American Pulp and Paper Association, and part is furnished by the Government. The Association will also furnish the wood for the tests. The wood now on hand includes carload lots of jack pine, spruce, hemlock and tamarack. The jack pine is to be the first wood tested.

While the experiments are intended to cover woods from all parts of the country which, from the standpoint of physical properties and available supplies, promise to furnish new material for the paper-making industry, a special point will be made of tests of Western woods which are abundant in the National Forests. There are enormous supplies of various soft woods in these Forests for which there now exists little demand, and this fact constitutes one of the serious problems of management of the National Forests. In order to have forests produce timber steadily they must be cut; but if there is a market only for timber from the most valuable kinds of trees the result of cutting is likely to be the disappearance of these trees and their replacement in the forest growth by species which are not in demand. Since the pulp mills take material too small for the lumber mills, species suitable for paper making can be cut to a low-timber diameter, and thus the balance may be turned in favor of the reproduction of the more valuable kinds of trees.

In addition to the benefit which the public will derive from the advancement of forest conservation in consequence of the wood pulp experiments of the Government, there is the further benefit of cheaper paper which it is believed these experiments should make possible. The price of paper of the cheaper grades, including newspaper, has been advancing rapidly of recent years as the supply of spruce has dwindled, and American mills are now drawing a large part of their supply from Canada. If ground pulp of the requisite quality can be made from new and abundant woods as cheaply as it is made from spruce, one of the most serious problems of the newspaper publisher nowadays will or should be considerably simplified.—U. S. Department of Agriculture.

IN LIGHTER VEIN.

How to Teach a Girl Golf.

Select an abandoned links, and one that is as secluded as possible from the public eye. A links that is in use is not at all the thing for your purpose; other players will interfere with your play, and when you are teaching a girl how to play golf there are so many fine points to the game that an interruption is distracting.

Your choice of a girl must be carefully considered. It is a great mistake to suppose that any girl will do. Get one, if possible, about five feet five, with real golden hair, an alabaster complexion, rosebud lips and eyes with limpid depths—the limpider the better. She should also have about a million dollars in her own name, and be willing to learn.

It is well to start out with two caddies in the interests of good form. When on the first "tee" give the caddies one dollar apiece and tell them you are going to play slowly and will not need them.

Now step upon the teeing ground and make a tee. The amount of sand you need will depend entirely upon the kind of girl you have. Place the ball on the tee, instruct her to address it in all the endearing terms she knows—just for the sake of practice—and then try and send it as far away from a certain shady clump of trees as she can.

After a few trials she will drive the ball just where you told her not to.

The ball is now lost. Leaving your clubs behind you—for henceforth they would only impede your progress—you start out toward the trees to find it, in company with the girl. This is important. No matter how many balls are lost during the game never lose sight of the girl.

Select a spot that is as free from sunlight and the vulgar curiosity of a commonplace world as possible, put your arm around the girl's waist, and her head upon your shoulder.

Explain to her that this is making an approach.

Then leave the rest to the girl.—Selected.

—

"That's a fine house," said Brown to Jones, as they passed a palatial dwelling, "and yet I cannot bear to look at it."

"Why not?" asked Jones.

"Why?" answered Brown. "Because the owner built it out of the blood, the aches, the groans of his fellow-men; out of the grief of children and the wails of women."

"Great Scott!" exclaimed Jones. "The brute! What is he—a money-lender?"

"No, Jones, he's a dentist."

—

As the train neared the city, the colored porter approached the jovial-faced, gentle-faced gentleman, saying, with a smile:

"Shall Ah brush yo' off, sah?"

"No," he replied; "I prefer to get off in the usual manner."—Princeton Tiger.

—

Client—"This bill of yours is exorbitant. There are several items on it I don't understand."

Lawyer—"I am perfectly willing to explain it, but the explanation will cost you five dollars."

—

Recruit—"Please, Sergeant, I've got a splinter in my 'and."

Sergeant-Instructor—"Wot yer been been doin'? Strokin' yer 'ead?"—Punch.

—

First Miss (confidentially)—"He said I was a poem."

Second Miss (sarcastically)—"Did he scan your feet?"

—

The man, who, by mistake, took a drink from a bottle of mucilage has felt stuck up ever since.

—

'Tis false, as the young lady said, when her lover told her she had beautiful hair.

COFFEE HEART

Very Plain in Some People

A great many people go on suffering from annoying ailments for a long time before they can get their own consent to give up the indulgence from which their trouble arises.

A gentleman in Brooklyn describes his experience, as follows:

"I became satisfied some months ago that I owed the palpitation of the heart from which I suffered almost daily, to the use of coffee, (I had been a coffee drinker for 30 years) but I found it very hard to give up the beverage.

"One day I ran across a very sensible and straightforward presentation of the claims of Postum, and was so impressed thereby that I concluded to give it a trial.

"My experience with it was unsatisfactory till I learned how it ought to be prepared—by thorough boiling for not less than 15 or 20 minutes. After I learned that lesson there was no trouble.

"Postum proved to be a most palatable and satisfactory hot beverage, and I have used it ever since.

"The effect on my health has been most salutary. The heart palpitation from which I used to suffer so much, particularly after breakfast, has disappeared and I never have a return of it except when I dine or lunch away from home and drink the old kind of coffee because Postum is not served. I find that Postum cheers and invigorates while it produces no harmful stimulation." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial proves an eye opener to many.

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Business Corner.

WEEK ENDING MARCH 31, 1911.

Remittances from the following subscribers have been received. The change of date on the address label will indicate the credit given on account.

Subscribers should always notify us if their names do not appear in the following list, and the date on the address label is not changed within two weeks after the remittance is made.

COLORADO.

Rev. John M. Herbst.

CANADA.

Susie Lahmer.

DISTRICT OF COLUMBIA.

Albert D. Spangler.

ILLINOIS.

Mrs. Frank Torrey, Rev. G. P. Kabele, Rev. F. B. Cunz, Miss Rose Miller, W. H. Miller, H. L. Obermiller, Mrs. Mary Marean, Rev. John F. Seibert, Mrs. Eliza Rice.

INDIANA.

Mrs. N. L. Smith, John Way, S. P. Zeck, Alta Rice, J. E. Peltz, David Lawrence, W. C. Patterson.

IOWA.

Lewis Messer, John C. Rice, Geo. A. Haus, Mrs. Belle Chitty.

KANSAS.

Mrs. Rachel Over, Rev. J. N. Marxen, John Biays, Mrs. Clara Shaver, Mrs. Christina Swartz, J. W. Kraft.

KENTUCKY.

Mrs. Sallie Etheridge, Adolph G. Renau.

MARYLAND.

Rev. W. H. Dunbar, Rev. F. W. Meyer, Miss Anetta Munter, Julius Pohlman, Miss Flora Gurley, Mrs. Vicator Neikirk, Rev. J. B. Keller, Miss Annie M. Pryor, Mrs. Annie E. Koons, Mrs. M. J. Middlekauff, Wm. M. Reindollar, Miss Rebecca Rouskulp, Wm. A. Snider, D. H. Snyder, Mrs. J. O. Hays, Miss Edith M. Miller, Mrs. Henry C. Helwig.

MASSACHUSETTS.

Mrs. Julia Kling.

MICHIGAN.

Mrs. Fred Merrill, Mrs. Warren Merrill.

MISSOURI.

Mrs. E. T. Nelson, L. L. King.

NEBRASKA.

Rev. John Matthiesen, F. W. Petring, Rev. Oscar Woods.

NEW JERSEY.

Rev. C. E. Smith, Rev. C. A. Schroeder, Mrs. E. Riedel, P. K. Shipman Mrs. E. M. Shimer.

NEW YORK.

May C. Mayhan, Mrs. M. M. Michael, Richard Miller, Mrs. Geo. Otto, Mrs. John Rickard, Rev. W. T. Grommisch, James N. Reynolds, Andrew J. Nellis.

OHIO.

Mrs. J. R. Hoffman, Mrs. Altha E. Schaefer, F. D. Hurd, Mrs. D. A. Hassler, Daniel D. Young, John Leininger, G. H. Hoffman, Mrs. V. F. Nold, J. R. Miley, H. H. Paesler, Mrs. A. E. Piper, Rev. H. B. Belmer, Mrs. Eliza A. Meyers, Mrs. I. W. Metting, Irvin A. Richwine, J. H. Beard, Henry Linn, Guy C. Myers, I. A. Stanbarger, A. D. Riker.

PENNSYLVANIA.

Rev. H. W. A. Hanson, Mrs. Matilda Davidson, J. G. Reichard, Mrs. W. W. Paul, Geo. E. Boyer, Daniel Houseman, W. W. Boyer, Andrew Guyer, Rev. Herman S. Cook, E. N. Root, Mrs. Anna Kurtz, Adam Smith, Mrs. Henry Rinard, Rev. Edw. E. Hoshour, H. E. Sheaffer, Mrs. E. N. Hutten, G. W. Radel, Amos Rebert, Mrs. F. Markel, Mrs. Mary A. Gardner, T. A. Smith, Rev. L. E. Henry, W. H. Myers, Rev. C. F. Sanders, Mrs. Martha Moore, David Rhoads, Ellsworth Miller, Nellie F. Rumbarger, Thad. Zimmerman, Mrs. Nathan Miller, Mrs. A. L. Miltenberger, Levi Kerper, Mrs. Albert Hambright, Miss E. E. Sener, Mrs. W. L. Selheimer, C. U. Maneval, Rev. John J. Hill, Geo. A. Kohler, Geo. W. Parr, Mrs. M. K. Piper, Miss Ada Wolff, Rev. W. D. E. Scott, Mrs. Wm. J. Pounder, Samuel M. Shindle, Mrs. Catherine O'Neal, John S. Rine, Mrs. J. L. Shelly, Mrs. Anna M. Rupley, David Kostenbader, C. Auten Roat, Mrs. H. C. Horn, Mrs. E. M. Reddig, Mrs. J. U. Brame, Tobias Myers, Daniel McKean, Harvey Miller, Rev. J. H. Main, Mrs. F. W. Mueller, J. B. Shirk, Mrs. T. H. Seyfert, W. S. Rambo, Miss Sarah Berrell, H. C. Reiling, Mrs. Lewis R. Schirrer, F. L. Miller, Mrs. H. D. Border, J. I. Saul, J. H. Reitz, P. P. Mognet, Mrs. Harriet Peck, Mrs. M. E. Schlegel, L. A. Arndt, Paul W. Keim, Mrs. Virginia Fleeger, Mrs. E. W. Killenger, Adolph Malulen, Y. M. C. A., Mrs. J. W. Eisenhart, G. H. Shannon, Mrs. Mary Stryker, Mrs. C. Zeigler, L. H. Rice, Mrs. Sarah Snyder, Henry F. Acker, A. S. Anthony, Jesse K. Johnston, David F. Worthington, Miss Grace Sheeleigh, Mrs. Emma Landis, Miss Bertha F. Nebinger, Mrs. G. P. Turner, Geo. W. Thomas, Mrs. Dewitt Bodine, John M. Taney, Geo. E. Thomas, W. A. Schools, Miss Angie Hubler, I. S. Ruhl, Rev. M. S. Romig, I. A. Shaffer, Y. M. C. A., A. K. Smith, Ezra Reist, John Steiger, Mrs. Geo. Stouffer, E. J. Dickey, Mrs. Scott S. Walter, Miss Clara Peters, Noah Leitzel, Chas. Steele, Herman W. Stehfest, Rev. H. W. Tope, Mrs. Kate Seidle, Rev. J. L. Smith, W. F. Stitzer, Mrs. H. G. Schmire, Miss Esther Ann Comerer, Mrs. J. C. Cramer, Mrs. Marcus Heller, Mrs. Laura J. Minigh, C. E. Ott, Wm. E. Reddig, Miss Annie M. Reeder, Mrs. Abner Willis, H. W. Rehmeyer, Mrs. W. H. Stein, Miss Emily B. Sprecher, Paul M. Taylor, Mrs. C. C. Smith.

TENNESSEE.

W. R. Call, Mrs. J. A. Bradshaw.

VIRGINIA.

Mrs. Mollie Frazier, J. E. Cooper.

WEST VIRGINIA.

J. W. Shaffer, Miss Emma Meagel.

Church Notices.

North Branch Conference

Of the Susquehanna Synod will be held in St. Matthew's Lutheran church, Catawissa, Pa., Rev. U. Myers, D. D., pastor, March 27 and 28, 1911. E. M. GEARHART, *Sec'y.*

South Platte Conference.

The 43d semi-annual convention of the South Platte Conference of the Lutheran Synod of Nebraska will be held in Christ Lutheran church, Davenport, Neb., April 18-20, 1911. H. A. WOLF, *Secretary and Pastor loci.*

Rocky Mountain Synod.

The Rocky Mountain Synod of the Lutheran Church will assemble in its 21st annual convention in Trinity Lutheran church, Barnitz Memorial, Denver, Colo., May 4, 1911, 8 p. m., Rev. C. N. Swihart, pastor.

J. W. FINKBINER, *Sec'y pro tem.*

Susquehanna Synod.

The 44th annual convention of the Susquehanna Synod will convene in St. John's Lutheran church, Northumberland, Pa., May 10-14, 1911, Rev. H. C. Michael, pastor *loci.*

JOHN F. KNITTLE, *Sec'y.*

Northwest Conference

Of the Alleghany Synod will convene at Claysburg, Pa., Rev. L. N. Fleck, D. D., pastor *loci*, May 8-10. Trains leave Altoona at 8 a. m. and 4 p. m. Trains leave Claysburg for Altoona at 9:45 a. m. and 5:25 p. m. Kindly notify Rev. Fleck if you intend to be present, and also if you will have a delegate.

RALPH H. BERGSTRESSER, *Sec'y.*

Biennial Missionary Convention.

The 17th convention of the Woman's Home and Foreign Missionary Society of the General Synod will be held in the First Lutheran church, Louisville, Ky., Rev. S. S. Waltz, D. D., pastor, May 9-12, 1911. Entertainment will be provided for all delegates, members of the executive committee, officers of the general society, missionaries, and those having part on the program. All such who expect to attend the convention are requested to notify the chairman of the entertainment committee, Miss Mary Klippel, 720 S. Preston street, Louisville, Ky., as early as possible, and not later than May 1st. The committee will be glad to give all assistance possible in securing satisfactory entertainment for visitors when notified of their wish.

The Markets.

United States Bonds.

NEW YORK, April 3.—United States Government bonds closed as follows:

	Bid.	*Asked.*
2s, reg., 1930	101¼	101¾
2s, coup., 1930	101¼	
3s, reg., 1918	101¾	102½
3s, coup., 1918	101¾	
4s, reg., 1925	115	116
4s, coup., 1925	115¼	116¼
Panama 2s, '36, reg.	101	101¼
Panama 2s, '38, reg.	101	101¼

The Philadelphia Markets.

PHILADELPHIA, April 3.

WHEAT unchanged; No. 2, red, in export elevator, 88½a89½c.; No. 1, Northern export elevator, $1.05a1.06.

CORN quiet, but steady; No. 2, yellow for local trade, 53½a54c.

OATS steady, fair demand; No. 2, white, natural, 36½a37c.

BRAN firm, good demand; winter, in bulk, $26.50a27; spring, in sacks, $26.50a27.

REFINED SUGARS unchanged; powdered, $4.90; granulated, $4.80; Confectioners' A, $4.65; Keystone A, $4.65.

BUTTER quiet, but steady; extra Western creamery, 22c.; extra nearby prints, 24c.

EGGS firm, 15c. per case, higher: Penn. and other nearby firsts, free cases, $5.10 per case; do. current receipts, free cases, $4.95 per case; Western firsts, free cases, $5.10 per case; do. current receipts, free cases, $4.95 per case.

LIVE POULTRY firm, fowls higher; fowls, 17a17½c.; old roosters, 11½a12c.; chickens, choice, 18a19c.; do. staggy, 12a13c.; ducks, 18a19c.; geese, 13a14c.

DRESSED POULTRY firm, good demand; fowls, nearby, 16½a17c.; do. Western, 14a16½c.; old roosters, 12½c.; roasting chickens, nearby, 14a17c.; do. Western, 13a17c.

POTATOES firm, good demand; Penn., nearby, per bushel, 75a80c.; New York, choice, 65a70c.; do. fair to good, 55a60c.; Jersey, choice, per basket, 30a35c.; do. No. 2, 15a20c.

FLOUR weak; winter, clear, $3.50a3.75; straight, $3.80a4.10; patent, $4.25a4.75; Kansas, straight, sacks, $4.25a4.50; spring, clear, $4a4.40; straight, $4.50a4.75; patent, $4.90a5.15.

HAY steady; timothy, No. 1, large bales, $20a20.50; No. 1, small bales, $20a20.50; No. 2, $17a18; No. 3, $13a14; clover, mixed, No. 1, $16a17; No. 2, $13a14.

The Cattle Market.

PHILADELPHIA.—Receipts for week ending Saturday evening, April 1: Beef cattle, 3,115; sheep and lambs, 17,677; hogs, 4,056; calves, 1,657.

BEEF CATTLE.—The bulk of the current offerings were from York, Adams, Lancaster and other nearby Pennsylvania counties, and in sufficient number for all requirements, which were moderate. Trade was somewhat quiet. Calves were in liberal supply and very dull at a decline. Cows under light request commanded former values. Quotations: Steers, average best, $6.65a6.75; choice, $6.40a6.50; good, $6.30a6.40; medium, $6a6.15; common, $5.60a5.75; bulls, $4.50a5.50; fat cows, $3.25a4.75; thin cows, $2.50a3; milch cows, common to choice, $40a65; extras, $75; veal calves, lower; exceptional lots, $8a8.50; good to choice, $7.50a8; medium, $7a7.50; common, $5a6; barnyards, $3.50a4.50.

SHEEP AND LAMBS.—Offerings were very materially increased, lambs going lower, with sheep about steady. Trade conditions unsatisfactory, with market devoid of snap, and buyers holding off. Clipped stock is coming in now. Quotations: Sheep, wethers, extra, $5.25a5.50; choice, $5a5.25; good, $4.50a4.75; medium, $4a4.25; common, $3a3.25; ewes, heavy, fat, $4.50a4.75; lambs, extra, $7.15a7.25; good to choice, $6.85a7.10; medium, $6.50a6.75; common, $5a6; early spring, apiece, $4a6.50; clipped, $1 per 100 pounds lower than wool stock.

HOGS.—On the common grades prices were a trifle easier, inquiry in a general way being fairly seasonable. Quotations: Western, as to size and quality, $10.25a10.50.